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ART. I. *Abdollatiphi Historiæ Ægypti Compendium, Arabice et Latine. Partim ipse vertit, partim a Pocockio versum edendum curavit, notisque illustravit*, J. White, S. T. P. *Eccles. Glocestriensis Præbendarius, et Ling. Arab. in Academia Oxoniensi Professor.* 4to. 1l. 11s. 6d. White, &c. 1800.

IN an elegant and well-written preface, the editor of this work judiciously remarks that, though the learned world has long possessed not only those descriptions of the antiquities of Egypt which Herodotus, Strabo, and Pliny bequeathed to posterity, but also much valuable and accurate information accumulated by the industry of modern travellers; yet an account of the condition of Egypt during the middle ages (as they are called) was an important link in the chain, the want of which was universally felt and deplored, and was a desideratum which could be supplied only from the stores of Oriental Literature. In that season of darkness and ignorance, in which no other motives than a pilgrimage or a crusade were sufficiently powerful to induce an European to explore the regions of the East, Abdollatiph visited Egypt; with advantages which, without excepting even the last four or five eventful years, most undoubtedly no European traveller at any period ever enjoyed.

Of the life of Abdollatiph, the materials of which the present editor has collected chiefly from Osaiba, an eminent Arabian biographer, the following are the most interesting particulars. He was born at Bagdad, in the 557th year of the Hejira, and in the 1161st of the Christian era. Having been educated with the greatest care by his father, who was himself a man of learning, and resided in a capital which abounded with the best opportunities of instruction, he distinguished himself by an early proficiency, not only in rhetoric, history, and poetry, but also in the more severe studies of Mohammedan theology. To the acquirement of medical knowlege he applied with especial diligence; and it was chiefly with this view

that he left Bagdad, in his 28th year, in order to visit other countries. At Mosul, in Mesopotamia, whither he first directed his course, he found the attention of the students entirely confined to the chemistry of that day, with which he was already sufficiently acquainted. He therefore removed to Damascus, where the grammarian Al Kindi then enjoyed the highest reputation; and with him Abdollatiph is said to have engaged in a controversy on some subjects of grammar and philology, which was ably conducted on both sides, but terminated in favour of our author.

At this time, Egypt had yielded to the arms of Saladin, who was marching against Palestine for the purpose of wresting that country from the hands of the Christians: yet towards Egypt, Abdollatiph was irresistibly impelled by that literary curiosity which so strongly marked his character. To the successful prosecution of this journey, the consent and patronage of the Sultan were indispensably necessary: but when the Arabian physician arrived at the camp near Acca *, to solicit this powerful protection, he found the Saracens bewailing a defeat which they had recently experienced;—a defeat so honourable to the skill and valour of our English Richard, that nothing less than the late matchless defence of this fortress, by a handful of British seamen and marines, could have detracted from its importance, or eclipsed its glory. Hence the lofty spirit of the Sultan was plunged into a morbid melancholy, which excluded the traveller from his presence: but the favours, which he received, evinced the munificence of Saladin; and he persisted in his design of exploring the wonders of Egypt. One strong inducement, which influenced him on this occasion, was the instruction which he hoped to derive from the society of the celebrated Maimonides; and by Al Kadi Al Fadel, who had earnestly but unavailingly solicited him to return to Damascus, he was furnished with such recommendations as procured for him the most flattering reception at Cairo. His talents, and his virtues, confirmed and increased the kindness with which he was welcomed on his first arrival; and the Egyptians of the highest rank continued to vie with each other in cultivating his friendship.

From this intercourse, however, with the great and the learned, Abdollatiph withdrew, in order to present himself before the Sultan; who, having concluded a truce with the Franks, then resided in the Holy City.

Here he was received by Saladin with every expression of esteem for his character and attainments. To a dignified politeness,

* The antient Ptolemais, and the modern Acre.

and

and condescending freedom, this Prince is said to have added a munificent liberality in the patronage of science and of art; and of this fact, indeed, we have a laudable instance in the pension which he granted to Abdollatiph, and which amounted to 30 dinars *per* month. After the death of the Sultan, this sum was raised by his sons to 100 dinars, till the unnatural ambition of their uncle forced them from the throne of Egypt and of Syria; and thus was our traveller compelled to resort again to Damascus, after a short abode at Jerusalem: where his oral lectures, and his written treatises, were equally the objects of general admiration.

In the capital of Syria, his pursuits were of the same nature, and attended with similar success. His practice as a physician was extensive. To the Students in the College of Al Aziz, he freely communicated the ample stores of his cultivated mind; and in the works which he composed on the principles of medicine, are said to have been displayed that depth of research and that felicity of illustration, which are the rare effects of genius combined with diligence, judgment, and erudition.

Such is the testimony given to the exertions of our author; and it is added that they were rewarded at Damascus not with fame alone, but also with riches. Yet neither the applause of the wise nor the patronage of the wealthy had power to detain him, when other scenes or other society promised to gratify his curiosity, or to increase his knowlege. On this account, probably, he left Damascus, and, after having visited Aleppo, resided several years in Greece. With the same view he travelled through Syria, Armenia, and Asia Minor, still adding to the number of his works; many of which he dedicated to the Princes whose courts he visited, or whose subjects he laboured to instruct.

After having thus enriched his own mind, and contributed so successfully to the improvement of others, sentiments of sincere though mistaken devotion induced him to undertake a pilgrimage to Mecca. In the mean time, however, he seems to have experienced the full force of that desire, which in the native of Switzerland has often been known to supersede every other, —the desire of once more beholding the place which gave him birth. He wished also to present the fruits of his travels, and of his studies, to the Khalif Al Mostanser Billah; and doubtless he already anticipated the well-earned praise with which they would be received. He therefore eagerly journeyed towards Bagdad, whose glittering domes and lofty minarets he must have viewed again, after so long an absence, with emotions of tender exultation:—but what are the boasts and the hopes of man? Scarcely had he reached his native city, when

he was suddenly summoned to "*that bourne from which no traveller returns.*" He died in his 63d year, A. D. 1223.

Out of the long list of one hundred and fifty treatises, on various subjects of medicine, of natural philosophy, and of polite literature, ascribed to Abdollatiph by his Arabian biographer, one only, as far as we know, is to be found in the libraries of Europe.—Among his other works, which have thus perished by the ravages of time and the carelessness of their owners, or which still lie buried in obscurity in the repositories of the East, one of the most important, perhaps, is that larger history of Egypt, which he divided into thirteen sections, or parts; and which contained not only the result of his own personal observations on those wonders both of nature and of art with which this country abounds, but also the substance of all that he had collected from books, from tradition, or from conversation, on this curious subject. To this larger collection, Abdollatiph himself frequently refers, under the title of الكتاب الكبير *Al-kitâb Al-kabîr*, or *the great Book*: and such was his regard to accuracy, and so strict his attachment to truth, that in this variety of matter, derived from different sources, he thought it right scrupulously to distinguish between that part of his history which was founded on his own observation, and that which he had adopted from written accounts, or from the oral reports of others. Of the thirteen sections into which his book was divided, eleven were filled with remarks of this latter kind; while the other two were exclusively employed in the narration of those facts and occurrences of which he had been himself an eye-witness, or in the description of those curiosities, both natural and artificial, which had been subjected to his own immediate inspection. These two sections he afterward formed into a distinct and separate work, with the view of presenting it to the Khalif Naser Ledin-illah; in order, as he himself expressly declared, to convey to him a more perfect knowlege of that interesting portion of his dominions, and of the real state of its inhabitants. —This circumstance, we must observe, stamps a peculiar character of authenticity on the compendium before us; since it is difficult to conceive what motives could have induced, or what audacity could have emboldened, Abdollatiph to attempt to mislead his sovereign by false representations of facts, which must necessarily have been exposed to the risk of direct and immediate refutation. The possession, therefore, of his الكتاب الصغير *Al-kitâb Al-sagîr*, his *little Book*, as he calls it by way of contradistinction to the other; or, as he sometimes

terms

terms it, his مختصر *Mokhtasir*, his *Epitome*, or *Compendium*; leaves us the less room to regret the want of his larger history of Egypt.

Of this compendium, one MS. only has yet been discovered by the industry of European scholars. It was brought to this country by the justly celebrated Orientalist Pococke, among whose collection of MSS. in the Bodleian Library it is still preserved. By the advice, and probably with the assistance, of this great man, the younger Pococke began to translate the work of Abdollatiph; and he had actually printed both the original and the translation of the first three chapters, with a part of the fourth, (ending at page 99 of the present edition,) when the death of his father, together with the disgust which he felt at being disappointed in his expectations of preferment, induced him to desist entirely from his labour, and to leave it unfinished. In this state it remained for nearly half a century; till Dr. Hunt issued his proposals for a publication of the text of Abdollatiph, with the version of the younger Pococke, of which he possessed a complete copy, together with copious notes and illustrations of his own. Whether any progress was made by Dr. Hunt in preparing the work, and what was the fate of that version of Pococke which he possessed, it is now idle to conjecture, and useless to inquire. Certain it is, that no part of it was ever committed by him to the press; and that the present editor and translator has derived no assistance from his labours, whatever they might have been.

It is well known that a considerable space of time has now elapsed, since Dr. White first engaged in the publication of Abdollatiph. Some years past, he printed an octavo edition of the original text, intending afterward to subjoin to it his version and notes: but, not being quite satisfied with the correctness of the text, he presented all the copies of this edition to M. Paulus, a learned Professor in the University of Jena, who was then on a visit at Oxford. Professor Paulus was anxious to communicate the valuable gift, which he had thus received, to the Orientalists of Germany; and immediately after his return to that country, he ~~printed~~ published Dr. White's 8vo. edition of the text of Abdollatiph, with the addition only of a preface, explanatory of the nature and circumstances of the publication. This preface Dr. W. has very properly copied, and subjoined it to his own.

Not long after the appearance of this 8vo edition of the text of Abdollatiph, a German version of the work was published at Halle in Saxony, by M. Günther Wahl, an eminent orientalist of that place; and of this, as well as of a rude unfi-

nished Latin version, foundnot long since among the papers of the younger Pococke, Dr. White has added a considerable portion, in the form of an appendix; for the more perfect information and satisfaction of his readers respecting one of the most interesting, and at the same time most difficult chapters of the volume.

The history of Abdollatiph, as we have already observed, consists of two books. Of these the former contains six chapters; the first of which treats of the general properties of Egypt; the second, of the plants peculiar to that country; the third, of the animals; the fourth, of the antiquities; the fifth, of the curious edifices and shipping; and the sixth, of the remarkable viands and cookery of Egypt.—The second book contains three chapters; the first of which treats of the Nile, of the causes of its increase, and of the laws by which it is regulated. In the second and third chapters, we find a minute and circumstantial account of a most dreadful famine and mortality, (occasioned by the failure of the Nile's increase,) which visited Egypt in the years of the Hejira 597, 598, during the author's residence in that country.

In the second chapter of the first book, Abdollatiph describes at large the nature and properties of the Egyptian Colocasia, or the *Arum Colocasia* of Linné. In the course of his description, (page 30,) he controverts some assertions of Dioscorides respecting this plant, and quotes a passage from his works; evidently, however, through the medium of an Arabic translation. A part of the quotation from Dioscorides runs thus in the text of Abdollatiph: فاذا عقد عقد شبا شبيها بالحراب which Pococke has thus translated—"*et cum gemmat, rem quandam protrudit crumenæ similem.*" This passage greatly perplexes M. Wahl, the German translator of Abdollatiph. He deems it strange that عقد should be used twice together in two different senses; and he suspects, moreover, that instead of حراب we should rather read خراب. Now Honain's Arabic Version of Dioscorides, a MS. of which we have had an opportunity of consulting, justifies the conjecture of M. Wahl. It runs thus: واذا ورد عقد شبا شبيها بالخرايب Hence, then, it appears probable that the repetition of the word عقد, in Abdollatiph's quotation from Dioscorides, is merely an error of transcription; and though the true reading be not خراب as M. Wahl conjectured, yet it is a plural from the same root, the singular of which is thus explained by Golius: "*foramen cœxendicis; Marsupii utrisve orbicularis ansa; foramen auriculæ;*

et

et omne foramen rotundum." The Arabic quotation from Dioscorides, then, may be thus translated into English—"*And when it has blossomed, it produces something resembling the orbicular nests of wasps.*" This Arabian Version, to which we have referred, clearly indicates that the Greek copy of Dioscorides, from which it was made, read in this passage σφηκίοις, instead of θυλακίσκοις; and this emendation, we must observe, is still farther confirmed by the following passage of Theophrastus:—Ἐπὶ τούτῳ δὲ ἡ κωδία παρόμοια σφηκίῳ περιφερεῖ, καὶ ἐν ἑκάστῳ τῶν κυτταρων κύαμος μικρὸν ὑπερέχων αὐτῆς—*supra hunc*, (nempe caulem) *calyx extat vesparum favo orbiculato persimilis, ac in singulis cellis singulæ visuntur fabæ, quæ paulo amplius supereminent*, &c. We refer our readers, for some farther observations on this subject, illustrative of what we have advanced, to Rennell's Geography of Herodotus, from p. 630 to p. 634.

In Chapter III. from page 60 to page 71, Abdollatiph gives a most minute and curious description of the method so long practised in Egypt, of hatching chickens by artificial heat. His account is too long to be quoted, and it cannot be abridged without injury to the sense: but the perusal of it will interest the curious and philosophical inquirer.

From Chapter IV. p. 89. we derive an historical fact, which enables us satisfactorily to correct some errors, into which modern travellers of considerable eminence have fallen. Abdollatiph here informs us that, in the reign of Saladin, (whose proper title was *Saladin Joseph Ebn Job*,) Caracush, one of his officers, built the wall which surrounds Fostat and Cairo, and the space between them, together with the castle; and that he also formed two wells within the castle, of wonderful construction. Though Abdollatiph here uses the dual number, yet there is in fact but one well, divided into two distinct parts; there being a resting place at the depth of 146 feet, to which the water is first drawn up by a wheel which is there fixed; and it is afterward raised to the surface by the operation of a second wheel of a similar nature. This well has long been known under the name of Joseph's Well; and the appellation has misled Paul Lucas, and others, to attribute the work to the Patriarch Joseph. De Maillett, however, and Bishop Pococke, (on what authority we know not,) have assigned it to a Grand Vizier of Sultan Mahomet, the son of Calaun, whose name was Joseph; and Shaw, from conjecture merely, supposes it to have been effected by the Babylonians. The exact date of the work, and the reason of the name, are clearly ascertained in the passage before us; and both are evidently to be referred to that Sala'din JOSEPH Ebn Job, of whom we have already spoken; the Patron of Abdollatiph, and the great op-

ponent of our English Richard, in those wild and wasteful wars which were denominated the Crusades.

In pages 98, 99, Abdollatiph states a very curious and extraordinary fact respecting the two greater Pyramids of Giza. The passage is thus translated by Pococke ;—" *Sunt autem in his lapidibus inscriptiones calami antiqui, ignoti, ita ut non reperiatur in urbibus Ægypti, qui asserat se de quopiam audivisse qui illum calleret. Suntque hæ inscriptiones multæ admodum, ita ut si quod in his duabus Pyramidibus solummodo est in libros transferretur, conficeret numerum decies millium librorum.*" It may perhaps be necessary to observe that كتابات بالقلم القديم المجهول *inscriptiones calami antiqui, ignoti,* is the expression always employed by Abdollatiph to denote the antient Egyptian Hieroglyphics.—Having premised thus much, it will be sufficient to quote the learned and satisfactory note of Dr. White on this interesting passage :

' *Norunt eruditi longe aliam speciem Pyramidum hodie exhiberi, quam qualem veteres descripserunt. Illi nempe, quorum dux et princeps est Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabiæ vel Æthiopiæ partibus advectam, iis ornandis fuisse adhibitam. Recentiores contra qui eas ipsi oculis lustraverint, totam molem nativi saxi esse affirmant, et eadem plane specie qua rupes substrata. Veterum tamen, opinor, salva est fides. Nam mihi quidem persuasissimum est, Pyramides denudatas fuisse, et marmore illo, quod in summa earum superficie tanquam tegumentum erat positum, ab improbis hominibus exspoliatas. Cujus rei testimonio sint verba luculentissima Abdollatiphi. Cum enim is vel in decimo-tertio seculo Inscriptiones multa millia voluminum adæquantes in Pyramidum lateribus invenerit, quarum Inscriptionum reliquiæ tantum et rara quædam vestigia nostro quidem tempore supersunt, profecto magna aliqua mutatio fuerit, necesse est, et insignis injuria monumentis illis vi ac manu illata : neque absurde aliquis conjectaverit, si marmoream superficiem, elegantissime olim cohærentem, et corticis instar cæteras rudioris materiæ compages intra se includentem, ablatam fuisse censeat, et ædificiis ornandis deportatam : præsertim cum frustula non pauca pretiosissimi istius lapidis temere circumjacentia adhuc spectanda se præbeant *.*

' *Quod si hanc conjecturam sequi placeat, tum vero Plinii locus optime intelligetur, qui nescio an nullum sensum aliter habere possit.* " [*Pyramides*] *sitæ sunt in parte Africæ, monte saxeo sterilique, inter Memphim oppidum et quod appellari diximus Delta, a Nilo minus quatuor millia passuum, a Memphi septem* ; vico apposito quam vocant Busirin, in quo sunt assueti scandere illas." *Plin. Nat. Hist. edit. Harduin. tom. ii. p.* 737.

' * *Adeat lector Pocockium, p.* 42, 43. *De Maillet, tom. i. p.* 227. *Quibus jungere libet Nobilissimi Ducis Galliæ de Chaulnes testimonium, qui, (ut literis olim me monuit vir humanissimus J. R. Forster) cum in Ægypto esset, et Pyramides visendi et attentius lustrandi curam suscepisset, viginti ferme abhinc annis, Hieroglyphicas aliquot inscriptiones in iis se vidisse retulit.*'

Res

Res erat haud sane memorabilis, si non perfectissima operis lævitudo, contra quam nunc est, lubricum et difficilem ascensum præbuerit.

'Dum vero fidem et auctoritatem veteribus astruere conamur ex Arabis nostri testimonio, fateor me nonnihil aliquando hæsisse eo quod inscriptiones is Pyramidum in immensum augeat, et illorum certe traditiones in hac re longe longeque exsuperet. Illi nempe notas referunt incisas, quæ sumptus operi struendo impensos significarent: at præterea nihil adjiciunt. (Vid. Herod. et Diodor.) Quid sentiam de nodo hoc difficili, aperte exponam. Tanta scilicet Hieroglyphicorum characterum erat copia passim in Ægypto, ut sine admiratione in oculos spectantium incurrerent, neque digni visi fuerint qui in historiam referrentur. Ob eandem causam factum est, ut in descriptionibus Obeliscorum, qui a solo ad summum cacumen cælati sunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum sit neglecta.'

From page 100 to 105, the author relates the history and disappointment of a mad project formed during his residence in Egypt, which, had it succeeded, would have deprived that country of some of its proudest ornaments. This project had for its object nothing less than the destruction of the three great Pyramids of Giza. As the story is not only curious in itself, but also totally new to Europeans, and at the same time related with the most interesting and unaffected simplicity, we shall not hesitate to translate the passage into English, and submit it to our readers.

'When Al-Malec Al Aziz Othman Ben Joseph succeeded his father in the government of Egypt, his foolish favourites persuaded him to pull down these Pyramids, beginning with the third, which is built with red granite. Having therefore collected great numbers of engineers, masons, and labourers, and having convoked the grandees of the empire, he issued his orders to them to demolish that Pyramid, and commissioned them to superintend the performance. They immediately pitched their tents on the spot, collected artificers and workmen from all parts, and maintained them at an enormous expence. Here they continued for eight months, with horse and foot; pulling down, in the space of a whole day, after the most painful efforts and the utmost difficulty, one stone only, or two at the farthest. The labourers from above forced downward every stone with wedges, levers, and iron-crows; while those below pulled it with cables and ropes: when it fell, so violent was its fall, that the noise was heard at a surprising distance, the mountains trembled, and the earth shook; and the stone was buried in the sand, whence they at length extracted it with additional labour and fatigue. They then applied their wedges to it in crevices made for that purpose, broke it in pieces, and conveyed these pieces on carriages to the farther end of the mountain, which was at no great distance. Having thus spent much time to little purpose, their resources failed them, their difficulties increased, and they were finally obliged to desist, filled with dejection, confusion, and despair. They were unable to obtain their wishes and the end proposed; and all that they accomplished was to

deface the Pyramid, and betray the weakness and impotence of their efforts. This event happened in the year 593.

'However, if any one should behold the stones that have been taken down, he would think that the Pyramid must have been entirely destroyed; but let him take a view of the Pyramid itself, and he will scarcely believe that it has been at all injured: for a small part only of one of its sides is demolished. Perceiving the prodigious toil which they underwent in pulling down every single stone, I asked the superintendant of the masons, whether, if offered a thousand pieces of gold, on condition that they should replace any one stone in its proper and original position, they would be able to effect it; he answered me, swearing by the living God, that, though they were offered double that sum, the thing would be impossible.'

In pages 106, 107, &c. Abdollatiph describes the ruins of Ain Shems, the Beth-Shemesh of the Scriptures, the Heliopolis of the Greeks, and the modern Matarea. Of these ruins, nothing now remains worthy of notice but one single obelisk; though, in the time of Abdollatiph, the place abounded with statues, idols, and hieroglyphical inscriptions, of various kinds.

The historian then proceeds to describe the well-known Pillar near Alexandria, vulgarly but improperly called Pompey's Pillar. The appellation by which he uniformly distinguishes it is عمود السواري, *the column of the pillars:* but this denomination, which is here used very frequently, the learned editor has not thought it necessary to translate; contenting himself with expressing the Arabic words, whenever they recur, in Roman characters, thus, AMUD AS SAWARIAM. In the notes, at least, we expected to have found this striking defect amply supplied by clear and copious illustrations, on a subject which not only admits, but indispensably requires, the united aid of the antiquary and the philologer. Great, however, was our surprise, and our disappointment, on perusing the following note:

'*Veniam mihi concedet, ut spero, candidus lector, si in præsentia de* Amud Issawari *verbum facere supersedeo; cum mihi in animo sit, fusius et enucleatius ea de re disputare, in alio quidem opere, post paucos menses proditurο.*'

The work which Dr. White here promised has indeed since made its appearance, under the title of *Ægyptiaca;* and we have had the satisfaction of perusing it, with full conviction of the general truth of his hypothesis, as well as warm approbation of the candour, the acuteness, and the erudition with which it is supported. Yet still, in a classical edition like the present, we cannot but condemn the Professor's total and pertinacious silence on so interesting a topic; especially as it is probable that many of the readers of Abdollatiph, and particularly

cularly many oriental scholars in other countries, may never have an opportunity of solving their doubts and gratifying their curiosity, by a perusal of the *Ægyptiaca*.

Few of those who have paid any attention to Oriental Literature are unacquainted with the opinion of the celebrated Michaelis on this subject, as delivered in his translation and notes on Abulfeda's description of Egypt. Abulfeda, as well as Abdollatiph, and indeed every other Arabic author who has described the pillar, constantly calls it عمود السواري *Amud Assawary*. These words Michaelis supposed to signify, *the pillar of Severus*; and on the authority of this passage of Abulfeda, thus translated, he ventured to establish a new hypothesis respecting the origin of the pillar, and contended that it must have been erected by the Senate of Alexandria in honour of the Emperor Severus. Dr. W. however, in the work to which we have referred, has satisfactorily proved that the translation of Michaelis is incorrect; by shewing that the Arabic article ال consistently with the plain rules and uniform usage of that language, can never be prefixed to a proper name; and that the Roman name Severus is never expressed in Arabic by the word سواري either by Abulfeda, or by any other Arabic writer. On the contrary, this word is constantly written by Abulfeda, by Eutychius, and by Abulpharajus, either سيوارس *Sewâros*, or سويرس *Sawêros*, or سوارس *Sawâros*, or سوريانس *Sawerianus*; the final س or *s*, being constantly employed in expressing those Roman names which terminate in *us*.

From p. 116, to p. 138. Abdollatiph is occupied in describing the ruins of Memphis, the antient capital of Egypt; and in reflections naturally arising from the objects there presented to his consideration. The name by which he distinguishes Memphis is that of مصر القديمة *antient Mesr*; and his description fixes beyond dispute the situation of this city, the very ruins of which (such is the instability of all human grandeur,) have long since disappeared. We shall quote Dr. White's note on this passage, because it contains an additional proof that the situation of Memphis is improperly fixed by the authors of the antient universal history, and that it is rightly placed by D'Anville, Bishop Pococke, and Major Rennell. The proof to which we allude is deduced from Macrizi, an inedited Arabic writer of great authority on the subject of Egypt. The whole note runs thus:

'*De situ Memphis antiquæ disceptatio vexatissima diu exercuit eruditos; atque adhuc incertos tenet. Quam non sit mearum virium, rei, adeo varian-*

tibus sententiis, et veterum monumentorum obscuritate perplexæ omnem dubitationem eximere, et singula hujusce argumenti ad liquidum perducere, satis scio: putaverim tamen verba Abdollatiphi recte perpensa, nonnihil momenti habitura ad rem constituendam. "*Estque urbs hæc* (*inquit*) *in el-Giza paulo supra Fostatam.*" *Imprimis notandum est* Al-Gizam *non oppidi sed tractus vel regionis, esse nomen: quo unico in sensu a Nostro usurpatur; cum oppidum illud recentiorem originem habuerit.* "*Paulo supra Fostatam*": *Nihil certius quam verbis illis dari situm Fostatâ superiorem, id est, Meridici propiorem. Porro locum luculentissimum ex Macrisio temperare mihi non possum quin adducam, præsertim cum is scriptor diligentissimus certe et eruditissimus perpaucorum manibus tractatus, in Bibliothecarum tenebris ferme delitescat.*

ذكر مدينة منف وملوكها: هذه المدينة كانت في غربي النيل علي مسافة اثني عشر ميلا من مدينة فسطاط مصر وهي اول مدينة عمرت بارض مصر بعد الطوفان وصارت دار المملكة بعد مدينة امسوس التي تقدم ذكرها.

'De Urbe Memphi, et Regibus ejus. Sita fuit hæc Urbs in parte Nili occidentali, duodecim millibus passuum ab urbe Fostat Mesr (hodie, *Old Cairo*). Prima fuit quæ in terra Ægypti incolebatur post Diluvium, sedesque imperii evasit post civitatem Amsus, de qua supra dictum est. *Macrisii Hist. Ægypti, Codex Bodl. Marsh.* 149. p. 154.'

The mention of antient Mesr, or Memphis, in its state of ruin and desertion, naturally leads Abdollatiph into reflections on its former grandeur, when it was the habitation of the Pharaohs, and the metropolis of the empire; and hence he is led to trace concisely, but clearly, the principal revolutions of Egypt. Among these, he records particularly the conquest and desolation of that country, by Nabuchodonosor, *for the space of forty years*; and thus most unexpectedly do we find in a Mohammedan author, who certainly had no superstitious reverence for the Jewish or Christian prophecies, and indeed probably no knowledge whatever of their contents, a new and unequivocal testimony to the exact accomplishment of the prediction of Ezekiel, chap. xxix. ver. 9, 10, 11, 12. 19. "*And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said, the river is mine, and I have made it. Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene, even unto the border of Æthiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited* FORTY YEARS. *And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities, among the cities that*

that are laid waste, shall be desolate FORTY YEARS, &c. *Behold I will give the land of Egypt unto Nebuchadnezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages of his army.*" We cannot but lament that this observation, and others of a similar nature, which in times like the present more especially appear to us so important, should have entirely escaped the attention of the editor: for surely he who once so happily illustrated the excellence and truth of Christianity, by contrasting it with the imposture of Mohammed, might have wielded with peculiar propriety and force those weapons, which even a Mohammedan historian not unfrequently supplies for the defence of our most holy faith.

In page 134, this Arabian author quotes a long and curious passage from the work of Aristotle on the Parts of Animals; and Dr. White, in his Note, has very judiciously remarked an extraordinary coincidence between two great writers of distant ages and nations: the same passage of the Greek Philosopher having been quoted with nearly the same view, and for a similar purpose, by Stillingfleet, in his *Origines Sacræ*, vol. ii. p. 270. (Oxford edition.)

Abdollatiph (p. 158.) mentions Busir, or Abousir, or Abouzire, (for they are only different modes of spelling the same word,) in a passage which Dr. W. has thus translated. '*Invenimus autem juxta Busiram Pyramides multas, quarum unam dirutam, maxima tamen parte integram, cum mensuravissemus a basi, observavimus non minorem eam fuisse, quam sint Pyramides duæ Al Gizæ.*' Now the manner in which the author speaks of Busir in this passage, and in pages 89 and 156, convinces us that Pococke's version in p. 89 is incorrect, and that *juxta Busiram* should be substituted for *in Busira*. Moreover, as Abdollatiph, in page 156, clearly states Busir to be in the neighbourhood of the Catacombs, agreeably to the express testimony of two modern travellers, Paul Lucas and Hasselquist; and as in this passage he adds also another determinate and distinct mark of locality, namely its proximity to the great ruined Southern Pyramid; (which is unquestionably the same that is marked Q in Plate XVIII. of Bp. Pococke's Travels;) we have satisfactory grounds for correcting the site of Busir, as laid down in the Maps of D'Anville and Rennell: who, misled probably by a passage in Pliny, have placed Busir several miles too far to the northward, nearer to the Pyramids of Giza than to those of Saccara. As it is highly important to rectify the errors of writers of such eminence, we are somewhat surprised that these circumstances are not pointed out by the editor in his notes.

In

In the first chapter of his second book, the author (as we have before stated) treats of the Rise of the Nile, the causes of its increase, and the laws by which it appears to be regulated. The momentous importance of this subject to the welfare of Egypt clearly appears from the second and third chapters; in which Abdollatiph details with great minuteness the melancholy history of a famine, occasioned by a failure in the usual increase of the Nile, which occurred during his own residence in Egypt. The same cause, indeed, in this extraordinary country, has in every age produced similar effects; and the narrative of Abdollatiph cannot fail to recall the attention of the serious reader to that famine recorded in the Book of Genesis, which, under the direction of Divine Providence, prepared the way for such stupendous events, by inducing the Patriarch Jacob and his sons to take up their residence in Egypt. When we recollect that the produce of the land is here always proportioned to the overflowing of the Nile, we cannot but remark with what matchless simplicity, and at the same time with what strict propriety and truth, the scene of Pharaoh's dream is laid *by the river*, while both the fat and lean kine are emphatically represented as *coming up out of it*, and feeding on its banks.—*And Pharaoh said unto Joseph, in my dream, behold I stood upon the bank of the river. And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured, and they fed in a meadow. And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill-favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured as at the beginning. So I awoke. And I saw in my dream, and behold, seven ears came up in one stalk, full and good. And behold seven ears withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears.—And Joseph said unto Pharaoh, the dream of Pharaoh is one; God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favoured kine, that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.*

The famine, and the pestilence which ensued, of which Abdollatiph has so forcibly described the direful effects, were accompanied with peculiar horrors; and history, whether sacred or profane, no where exhibits to our view a more dreadful picture of calamities and crimes. The narrative of the present author bears every internal mark and character of truth; and the judicious critic will not hesitate a moment in admitting

its authenticity, though the facts which it records were before altogether unknown to the European world. Fortunately, we have it in our power to adduce one testimony in support of the narrative of Abdollatiph, which, as it is neither cited nor mentioned in the notes, has evidently eluded the inquiries of the learned and laborious editor. This testimony is that of Elmacin, in his Universal History; a part only of which was published by Erpenius, under the title of *Historia Saracenica.* The following passage, of which we subjoin an English translation, we have had an opportunity of copying from a MS. of that part of the work of Elmacin which still remains unpublished:

وفي هذه السنة [سبع وتسعين وخمسماية] كان الغلا بالديار المسرية وبلغ القمح كل اردب خمسة دنانير مصرية واستمر ذلك قريب من ثلاثة سنين فعدم الناس القوت واكلوا بعضهم بعضا واكلوا اولادهم واكلوا الميتة وخرج من الديار المصرية خلقا كثيرا باولادهم واهاليهم الي الشام والسواحل "*In the same year* (597) *there was a great dearth over the land of Egypt, so that a measure of wheat called an Irdab was sold for five Egyptian Dinârs. And this distress continued nearly three years; and men were so destitute of sustenance, that they were compelled to eat each other, and even their own children, and to feed on animals that perished. Great multitudes therefore of people, with their children and servants, emigrated to Syria, and the coasts of the sea.*"

As specimens of the narrative of Abdollatiph, we shall here select two or three passages, of which we shall venture to give an English translation; adhering to the spirit rather than the letter of the original. The limits of our Review do not permit us to make larger extracts, but we earnestly recommend to our readers a perusal of the whole story, horrible as it is; and we recommend it not merely with the view of gratifying a laudable curiosity, but because it has a most powerful tendency to humble our pride, by demonstrating our constant dependence on the bounty of Providence; by teaching us that even the gifts of Nature, as they are called, are not more permanent than those of Fortune; and by reminding us that what has happened to others may possibly happen to ourselves.

Page 212. 'When first the poor began to feed upon human flesh, stories of this kind went abroad, and formed the universal subject of discourse; while every one expressed the utmost horror and aversion at the crime, and astonishment at its novelty. These sensations were afterward worn out by the force of example, and the calls of hunger: the practice became familiar; and human flesh was sought

sought not only as a necessary support, but as one of the greatest luxuries of life. It was reckoned among the first delicacies of the table, and was dressed in many different ways. Afterward when the practice became more general, and had extended through every part of Egypt, the astonishment and abhorrence which it had formerly excited ceased; and to express or listen to such sentiments was no longer disgraceful.

'I saw a woman dragged and mangled by ruffians in the market-place. They took from her a roasted child which she had provided for her sustenance. The people in the market seemed entirely to disregard this horrid spectacle, and pursued their own business and employment with the utmost unconcern. I observed no surprise, nor even disapprobation, in their countenances; while I was struck with the deepest astonishment at the sight, and the insensiblity with which they beheld it. So powerful is the effect of custom, which can divest the most unnatural and prodigious crimes of their horror, by presenting them repeatedly to the senses, and reducing them to the level of the most common objects and trivial occurrences!'

Again, page 233. 'Of the number of the poor who perished with hunger, it is impossible to form any probable estimate: but I will give the reader some information on this subject, whence he may form a faint idea of the mortality with which Egypt was then afflicted. In Mesr, and Cairo, and their confines, wherever a person turned, he could not avoid seeing or stumbling over some starved object, either already dead, or in the agonies of death. From Cairo alone nearly 500 were daily carried out to the burying ground; and so great was the mortality in Mesr, that the dead were thrown without the walls, where they remained unburied. But afterward, when the survivors were no longer able to throw out the dead bodies, they were left wherever they expired, in the houses, shops, and streets. The limbs of the dead were even cut in pieces, and used for food; and instead of receiving the last offices from their friends, and being decently interred, their remains were attended by persons who were employed in roasting and baking them.

'In all the distant provinces and towns, the inabitants became entirely extinct; except in the principal cities, and some of the larger towns, such as Kous, Ashmunein, Mahalla, &c. and even there but a few survived. In these days, a traveller might pass through a city, without finding in it one human creature alive; he saw the houses open, and the inhabitants lying dead on their faces, some grown putrid, and others who had recently expired. If he entered into the houses, he found them full of goods, but no one to make use of them; and he saw nothing wherever he turned, but a dreadful solitude, and universal desolation. This account rests not on the information and authority of a single person, but of many, whose several assertions mutually confirmed each other. One of them gave me his relation in the following words: "We entered a city, where no living creature was to be found; we went into the houses, and there we saw the inhabitants prostrate and dead; all lying in a wretched groupe on the ground, the husband, the wife, and the children. Hence we passed into another city, which contained, as we had heard, 400 shops

shops of weavers. It was now a desert, like the former: the artificer had expired in his shop, and his family lay dead around him. A third city, which we afterward visited, appeared like the former, a scene of death and desolation. Being obliged to reside some time in this place for the purpose of agriculture, we hired persons to throw the bodies of the dead into the Nile, at the rate of ten for a Dirhem. Wolves and Hyænas resorted hither in great numbers, to feed on the corpses.'

It is highly creditable to Abdollatiph, that, though the crimes which he describes were so extremely common, and the temptations to commit as well as the opportunities of committing them so extremely powerful and inviting, yet he never lost sight, even for a moment, of those virtuous principles which had hitherto regulated his conduct; not does he ever speak of these offences, without the most pointed abhorrence and detestation.

Page 239. 'The selling of free persons had now become a common practice; and a beautiful girl might be purchased for a few Dirhems. Two young girls were offered to me for a Dinar; and I saw two girls, one of whom was a virgin, exposed to sale for eleven Dirhems. For five Dirhems, a woman offered to sell me her daughter, who was beautiful beyond description; and when I upbraided her with the heinous nature of the crime, she bade me take her as a present. Women, who had any share of beauty, frequently prostrated themselves before men, and intreated them to purchase or dispose of them. Many, who thought these practices lawful, sent their purchased slaves into Erak, and Chorasan, and other parts.

'What appears to me most unaccountable of all the wonders which I have related, is that notwithstanding the Koran frequently reproves mankind for their impenitence, and for plunging themselves without remorse into sin, they should persist in their wickedness, as if they were entirely exempt from the common lot of humanity.'

In page 271. &c. we meet with some remarkable anatomical facts and observations, which cannot but be highly interesting to those who are curious in tracing the history of that science from its earliest periods. The passage runs thus in the Latin version of Dr. White:

'*Inter ea quæ vidimus, hoc mirum est. Cum multi eorum, qui mecum assidue essent in re medica instituendi, studium collocassent in Auctoribus Anatomicis (et ad docendum et intelligendum difficilibus, eo quod verba non sufficerent ad rem, quæ ante oculos versaretur, accurate describendam) una mecum ii facti sunt certiores, esse in* Makso *collem, super quo ossa jacerent multa. Egressi igitur illuc, vidimus collem ossibus abundantem, longeque extensum; in quo parum abfuit, quin minus esset soli vel æquoris* [*quod appareret,*] *quam cadaverum* [*in eo jacentium.*] *Ex specie externa, quæ in oculos incurrit, dixeris esse viginti millia et amplius: erantque in classes quasi distributa, pro ratione temporis quo ibi essent posita.*

'*Jam de figuris ossium articulisque eorum, item junctura eorum proportione et modo, item de eorum situ, ea didicimus, quæ ex libris haurire nobis haud*

integrum fuit. Hi enim vel tacebant de talibus, vel carebant verbis quæ ad ea explicanda sufficerent, vel iis quorum oculati nos testes fuimus, contraria asserebant. Est quippe oculus dux fidelior quam auris. Etenim Galenus, quamvis summum gradum obtinuit in inquirenda et investiganda eorum veritate quæ tractaverit et publici juris fecerit, tamen oculis magis, quam illi, fidendum.

'Licet utique a verbis ejus, si usus venerit, recedere: exemplo sit os Maxillæ inferioris. Statuit ὁ πάνυ, eam binis constare ossibus, cum articulo valido ad mentum. Hoc autem loco, per τὸν πάνυ intelligimus Galenum solum: nam ipse est solus qui Anatomiam tractavit, quique ad eam animo toto incubuit, oculosque ad eam intentos, veluti ad scopum, collineavit. Multos ille composuit de arte ea libros; quorum plerique apud nos inveniuntur, cæteri in linguam Arabum non sunt conversi.

'Jam vero quod observavimus de membri hujus vera conditione, est hoc, esse illud non nisi uno constare articulumque habere plane nullum; neque ullam commissuram. Quippe examinavimus illud, gratia Dei, plus vice simplici, compluribus in corporibus quorum sane numerus superat bis mille crania: id cum a me factum sit investigatione multiplici et accurata, repertum est ei membro inesse os tantummodo unum. Nobis porro adjumento fuerunt viri plurimi doctrina instructissimi, qui nobis modo præsentibus, modo absentibus, id examinaverunt; sed illis quæ diximus et retulimus haud quicquam addiderunt, perinde atque in rebus aliis. Quod si fata nobis faverint, composuerimus de hac re Tractatum, in quo propositum sit, tam quæ a nobismetipsis observata sint, quam quæ ex operibus Galeni didicerimus, fuse et dilucide explicare. Hoc ego os examinavi etiam in priscis Busiræ conditoriis, de quibus facta a me supra est mentio; deprehendique illud, prout dixi, carere articulo et commissura. Conditio autem commissurarum paulo occultiorum, articulorumque solidorum, ita est comparata, ut cum plurimum assumpserint vetustatis et roboris, ad conspiciendum se præbeant, et a se invicem divellantur: at tota Maxillæ hujusce substantia non reperitur nisi frustum simplex et unum.'

On this passage, the translator has the following note:

'Ei membro inesse os tantummodo unum] *In solo infante duo sunt; et examinando multa ossa, quæ conservata inde a longo tempore essent, non observaverat ullum in infante; tum quod ossa in prima infantium ætate exigua sint, tum quod adeo sint tenera, ut diu servata in pulveres dilabantur.*'

As Dr. White has (most unaccountably, we think,) omitted to quote or even to refer to the passages in the original text of Galen, on which Abdollatiph comments in this and the succeeding paragraphs, we shall, in one instance at least *, transcribe the words of Galen from the edition of Charterius, Tom. III. p. 16. Περὶ τῶν τῆς κάτα γένος ὀστῶν. Οὐδὲ τὸ τῆς κάτα γένος ὀστῦν ἐστὶν ἁπλοῦν, ὡς ἂν, τῷ δόξειεν· ἐψόμενον γὰρ κὴ τοῦτο διαλύεται κατ' ἄκρον τὸ γενεσίον, ὡς φαίνεσθαι σαφῶς ὅτι συνεπεφύκει· τὸ δὲ ἀνατεινόμενον ὡς ἐπὶ τὴν κεφαλὴν αὐτοῦ μέρος εἰς δύο τελευτᾷ πέρατα.

* The passages of Galen respecting the *os sacrum* and the *os coccygis*, to which Abdollatiph refers in page 277, are to be found in p. 19. Tom. iii. of the edition of Charterius.

The whole passage of Abdollatiph, which we have quoted above, and some others of a similar nature which immediately succeed it, reflect the highest honour on his acuteness and accuracy of observation. They shew, as the editor has justly remarked, that his good sense had broken the shackles of education and prejudice. They prove, also, that he had anticipated Vesalius in the most important discovery which had been made for several hundred years, namely, that the parts of the human body are better understood by actual inspection than by reading Galen; and that we may safely repose greater confidence in our own observations than in his descriptions. If Abdollatiph had ever composed the anatomical work which he appears to have projected, this specimen is sufficient to assure us that he would have established a new æra in the history of anatomy; and though the religious prejudices of his country and times would probably have confined his observations and discoveries to a few parts of the human body, yet still he would evidently have attempted to improve on Galen, by the study of original nature.

Having now given a general account of the contents of the work, and produced some few of the most remarkable facts and observations which it contains, we proceed to some farther remarks concerning the manner in which it has been executed by the learned editor and translator.—The whole volume, then, is highly respectable in point of typography. The Arabic text appears to be very correctly printed. The version is truly classical in point of Latinity, and in most places accurately represents the sense of the original. In those few instances in which we conceive it to be erroneous, or in which the translator has fairly acknowleged his perplexity by forbearing to render the words, or sentences, that critic must be severe indeed who would refuse to admit his manly and ingenuous apology:

'*Æquus igitur candidusque Lector, vitio mihi, oro, minime vertat, si, ad lubrica quædam et scopulosa cum impingerem, hæserim aliquando viæ incertus, aut errabundus interdum de ea nec-opinato deflexerim. Equidem animum ita semper induxi, ut, nescire me quæ edisceré nequiverim, fateri mallem, quam pravo cedere pudori, gloriolamque aucupari inanem.*' page 321.

Indeed, the difficulties of translating Arabic authors, in general, every Oriental scholar knows to be extremely embarrassing; in consequence of the indefinite nature as well as the wonderful extent of that language, when compared with the Greek, the Latin, or any of the modern European tongues:—but undoubtedly the difficulty of translating Abdollatiph is peculiarly great, on account of the brevity and conciseness of his style, (which, in many places, is not less compressed and obscure than that of Aristotle or of Tacitus,) and of the vast variety of subjects which

he treats: many of which (such as the Egyptian cookery, edifices, shipping, &c.) have never been clearly described to us in any other publication, European or Oriental. The author evidently penned his remarks for the sole use of persons resident in Eastern countries; to whom, in course, the various points which he discusses must have been generally familiar: but an European translator, be his learning and his attainments what they may, not possessing this previous knowlege, must inevitably be often embarrassed, and often fall into error.—Besides, it is not only where the subjects themselves are obscure that the translator of Abdollatiph has obstacles to encounter: they will also incidentally occur, even where objects are described to which he has long been accustomed by the perusal of modern travels. In order to illustrate and justify this assertion, it will be sufficient to place before our readers some totally different translations of the same Arabic passages, made by three eminent Oriental scholars, and exhibited in the volume before us, or in the Appendix annexed to it; and that we may not be suspected of selecting these variations from a large extent of the book, we shall purposely confine ourselves within the limits of two Arabic pages only, which follow each other in immediate connection.

Page 110. l. 2.

وقلما تجد في هذه المسال الصغار ما هو قطعة واحدة
بل فصوصا بعض علي بعض

This short passage is thus rendered by the three translators:—Dr. White; '*et parvulos hosce inter Obeliscos vix invenies unum qui stet separatim; sunt enim alii aliis innexi.*' Pococke; "*et vix reperies ex parvis his acubus quampiam, quæ una pars esset, verum pars quædam ab alio gypso distincta est.*" M. Wahl; "*Of these smaller obelisks, perhaps none is found consisting of a whole, and not composed of pieces.*" Here we are decidedly of opinion that Wahl is substantially right, and that Pococke and Dr. White are wrong. Pococke, indeed, appears to have read, by mistake, حصوصا instead of فصوصا from حص *gypsum.* See Abdollatiph, page 154, line 11.

Ibid. line 5. في وسط عمارة These words are rendered by Dr. White, '*in medio munimenti:*'—by Pococke, "*in medio domuum;*"—and by Wahl, "*in the middle of the dam.*" We suppose the meaning of the passage to be somewhat different from that which is affixed to it by any one of the three translators. We understand it to be, *just within the wall*; and, in fact, such is the situation of Cleopatra's Needle, as may be seen by inspecting Norden's and Dalrymple's Plans of modern Alexandria.

Ibid.

Ibid. line 7. واما البرابي بالصيد فالحكاية عن عظمها Dr. White; '*Porro quod ad Berbas in Thebaide attinet, fama est pervulgata de earum magnitudine.*'—Pococke; "*Quod vero ad Al Bar Abi in Saide, et narrationes de magnitudine ejus.*"—Wahl; "*to speak a word of the Temples of Upper Egypt, much might be said of their greatness.*" Here Dr. White and M. Wahl appear to have righty conceived the sense of the passage, and Pococke has evidently mistaken it. How Reiske, Schultens, and Hartmann, could contend that برامي in the sense of "*Pyramids,*" should be substituted for برابي in the passage of Abulfeda, where he speaks only of the antient Egyptian Temples, has always been matter of wonder to us. The word *Berba* is manifestly the Coptic word ⲉⲣⲫⲉⲓ *temple*, with the masculine article ⲡⲓ, or ⲡ, prefixed, making together ⲡⲉⲣⲫⲉⲓ. Nothing is more common in Arabic, than for ⲡ or ⲫ, to be changed into *B*, in words adopted from the Coptic. Thus, instead of *Farmoudi* (one of the Coptic Months) they always write *Barmoudi.* *

Ibid. line 13. من الحجر المانع الصوان Dr. White; '*præduro eandem ex marmore factam*;—Pococke; '*ex lapidibus duris, marmoreis*;"—Wahl; "*erected of a stone, not inferior to Basalt.*" The author is speaking of the Shaft of Pompey's Pillar. Dr. White's translation is just and proper, and that of Wahl is palpably wrong, since there is nothing concerning Basalt in the original. Pococke too has evidently mistaken the sense; the Shaft, it is well known, consists only of a single piece; and صوان in this passage, is certainly a singular noun, though Golius, Col. 1393, makes it the plural of صوانة.

We cannot forbear to add one observation more on page 161, line 6, &c. of the Arabic text, where Dr. White's translation of the following passage appears to us to be evidently incorrect in some particulars:

وللاسكندر الافروذيسي تاريخ صغير ذكر فيه اليهود والمجوس والصابية رتعرض لشي من اخبار القبط واما جالينوس ذكو الاهرام في موضع واحد وجعله من هرم الشيخوخة

'*Alexander Aphrodisius, in Chronico suo parvo, agit quidem de Judæis, Magis, et Sabæis; sed ad aliud deflectit a rebus ges-*

* See De Sacy, *Observations sur le Nom des Pyramides*, page 32. &c.

tis. Coptorum alienum. Quod autem ad Galenum attinet, vidi illum locutum fuisse de Pyramidibus in loco uno, quem de decrepita senectute inscripserit.' M. Wahl's German translation is not more happy: it is thus in English: "*We have also a small chronicle of Alexander Aphrodisiensis, in which this writer mentions not only the Jews, Magi, and Zabians, but speaks also particularly of the Annals of the Copts. But Galen in one place expressly mentions the Pyramids, where he begins with the old destroyed one.*" We conceive that the Arabic passage should be thus rendered,—in the same manner nearly as Pococke has actually translated it: "*We have a small historical work of Alexander Aphrodisius, in which he makes mention of the Jews, the Magians, and the Sabians; he speaks briefly also concerning the history of the Copts. But Galen speaks in one place of the Pyramids, and he derives their name from a word which signifies the decrepitude of old age.*"—We refer the reader to a very ingenious note on the subject of the latter part of this passage, in the learned Silvestre de Sacy's *Observations sur le Nom des Pyramides*, page 9.

The Notes of Dr. White, though certainly not so numerous as we could have wished, and perhaps had a right to expect, on such an author, and from such a critic, are yet sufficient to bear honourable testimony to his acuteness and erudition. We particularly lament, however, that he has omitted to subjoin an *Index* of the more remarkable Arabic words and idioms, which occur in the History of Abdollatiph. In Greek and Roman literature, no scholar is ignorant of the value of such indexes; and surely it will not be denied that they are still more valuable, and even indispensably necessary, in editions of Arabic writers: whose language is far more comprehensive, as well as less definite; and of which every Lexicon, that has yet been published, is frequently so defective in its enumeration of words, and so unsatisfactory in its definitions and explanations of their various meanings.

On the whole, we cannot take our leave of Abdollatiph, without sincerely congratulating the editor and translator on his successful completion of this edition of a work, which we confidently pronounce to be one of the most curious and valuable that has yet been imported from the East;—a work which has so long been expected by the learned world, and which, by one fatality or another, appears so many years since to have fruitlessly exercised the labour and ingenuity of two of the ablest Oriental Scholars which this country ever produced.

ART. II. *Britannia:* a National Epic Poem, in Twenty Books. To which is prefixed, a Critical Dissertation on Epic Machinery. By John Ogilvie, D. D. F. R. S. Edinburgh. 4to. pp. 623. Printed at Aberdeen. 1801.

THE momentous period, which we have for some time contemplated, has rendered us familiar with great events. The examination of an Epic Poem was formerly a task of importance, which required much expenditure of critical oil; and which occurred so seldom, that it formed a kind of era in our labours: but circumstances are now greatly changed: epic poems are become "as plenty as blackberries," and are seldom longer lived than the constitution of a republic, or the celebrity of a German drama. Our expectations, therefore, are not much more excited by this title, than by one which announces a more humble and unpretending form of composition. On these occasions, indeed, we sometimes have recourse to the physiognomy of the book; and when this presents nothing conclusive, we are much gratified if the author courteously permits us to study his own effigy in front of his work. In this respect, Dr. Ogilvie has been particularly kind; since he has obliged us with a three-quarters representation of his person, from a comparison of which with the effigies of the great Epic Poets, some conjecture may be formed respecting his powers.

The preliminary dissertation contains a defence of the necessity of Epic Machinery, in opposition to Mr. Hayley. We confess that this vindication appears to be unnecessary: the best answer to Mr. Hayley's doubts would have been found in a composition framed on the antient model, with the power and effect of antient poetry; and we are much inclined to impute the ill success of modern epic writers to a want of poetical energy, rather than to their employment of classical machinery. Indeed, if the propriety of admitting such imagery has not been already established by the several critics on the three great Epic Poems, it is in vain to repeat their observations: but, if the strength of the moderns be unequal to the ponderous arms of the antients, there is some wisdom in chusing more manageable weapons.

"The weaker warrior takes a lighter shield,"

according to Mr. Pope's translation; and to those who would accommodate the plan of epic poetry to the present state of Genius, we may apply the proverb, that *he who cannot be an Erasmus must think of becoming a Bishop.*

In reality, Dr. Ogilvie has adopted a system of machinery of an intermediate kind, by following Dryden's invention of

the agency of Guardian Angels; a species of beings to which the century before the last allowed some degree of credit. They are now as much superannuated as the heathen mythology, and must principally depend, for their effect, on the talents of the mind which puts them in motion. In Dryden's time, this idea would have had the merit of novelty; in our's, it could only succeed by being happily carried into execution. As the author has thus departed from the classical models, he ought to have spared his censure of the enchanters and elfin knights of Ariosto and Spenser. *Their* poems require neither apologies in prose, nor volumes of annotations, in order to be read and admired; and indeed, if the admissibility of supernatural agency be once conceded, the *Durindana* of Orlando stands on the same footing with the celestial armour of Achilles.

The story of Dr. Ogilvie's Poem is the establishment of a Trojan colony, under Brutus, in this island; one of those fictions which admit sufficient interest and ornament to justify the choice of the Poet, and to which the present taste for black-letter reading is particularly favorable. It is written in blank verse; the employment of which the author vindicates, in his preliminary dissertation, against the objections of Dr. Johnson. On this question of the comparison of rhime with blank verse, we shall only observe that whatever is the best poetry is the best of either. If an author can write such heroic verse as that of Milton or Shakspeare, he may safely leave his performance to the protection of its own merits. Dr. Johnson, we believe, has made very few converts on this subject.

One rule of the Epopeia, however, has been infringed by the present author. It has been understood that the agency of superior beings should only be introduced on important occasions: but, in the poem before us, the supernatural personages are in a state of constant activity. The Guardian Angel of the country descries the approach of the Trojan fleet from the rocks, which any good pair of human eyes might have perceived; and she afterward appears to the invaders in the disguise of a shepherd, to inform them that they have landed on an island,—a truth which they might have previously guessed,—and that they will be opposed by a race of giants,—a fable for which we can discover no occasion. The good and evil spirits, after the action commences, become so very busy, that the intended heroes of the piece shrink into mere puppets, and inspire the reader with no interest in their conduct or destiny. In other respects, the fable of the poem is not liable to objection; and the author displays, on many occasions, good sense and erudition The vital principle of poetry, however,

is

is wanting; and the machinery and classical allusions of Dr. Ogilvie have the same resemblance to the verse of Homer and Milton, which a leaden statue, fresh from Piccadilly, bears to the sculpture of Phidias or Praxiteles.

For this inferiority, we do not mean to blame the author: we are truly sorry that our duty obliges us to point out his poetical defects; and we should certainly have received much more pleasure from reading as well as from criticizing his work, if it had been intitled to higher commendation. We have industriously looked for passages of merit, and we shall not fail to produce some of those which gave us more satisfaction than the rest.

The invocation, at the opening of the poem, affords a good specimen of the respectable mediocrity which we have ascribed to this writer's talents:

> 'Thou Power ethereal, by whatever name
> Hail'd in celestial climes, by Heav'n ordain'd
> To guard the seat of empire, to exalt,
> O'er other lands, Britannia's envied Isle!
> Oh! from the ragged cliff, whence thy wide ken
> O'erlooks the world of waters, and surveys
> Th' Atlantic's tributary waves; incline
> Thine ear propitious!—When th' Eternal call'd
> From night, this rude orb, with umbrageous woods
> O'erspread, and roughen'd with the cloud-wrapt hill,
> Thou saw'st the deep recoiling, as the cliffs
> Of Albion tower'd amid th' investing main,
> Sublimely eminent! Thou to the Sun
> Beheldst her mountains flaming, and her vales
> Teeming with copious pastures. But to rouze
> Her sons to godlike deeds; to fix the reign
> Of Science, Glory, Freedom, Wealth, and Right,
> Amidst her better times, while yet the Queen
> Of Nations flourish'd, in her great domain;
> These were thy nobler tasks.—Indulgent, now
> Attend! for, rising to her theme, the Spirit
> Divine essays to bid her song resound
> Down the long vale, where Time's evolving forms
> Lie wrapt in dim futurity:—to Man
> In ages yet unborn; by Thee inspir'd,
> O'er climes remote she spreads her Country's fame.
> 'Upborne by Thee, she darts her steady gaze
> O'er periods lessening in extended range,
> And through the shade that wraps the first of days
> Beholds a Desert, where the busy throng
> Now swarms. The monarch of the waste she eyes,
> The wild wolf raging with the lust of prey,
> Here, on his solitary walk; the wild
> Now still, and to his hunger-prompted howl

Anon re-echoing. There a mightier race
She sees, surpassing Albion's native sons;
Gigantic shapes, that, in the bull's rough hide,
Or shagged vestments of the brouzing goat,
O'ershading ruthless hearts, and grasping fierce
Some oak's broad fragment, or unshapen mass
Of rude and knobbed ore; along the wood
Stride grim and horrible. Rouz'd by their tread
Wolves darting rapid to the cavern's mouth
Keen with the rage of hunger, and intent
To bear some morsel to their famish'd young;
Eyeing the grizzly savage as he moves,
Gnash their white tusks, and lashing in their rage
The rock, and howling, seek their inmost den.'

We shall now introduce one of Dr. Ogilvie's supernatural personages:

'Though back recoiling, as he eyed the Power
Divine; the hell-born Demon yet appear'd
In mortal shape, and near Androgeus stood
A form stupendous, breathing horrid war,
And striking terror with amaze in all!
Black were his arms, yet cast a livid glare
Around. His shield, impenetrable orb,
O'ershaded half the nations as he moved,
Bloating the flaming noon! Dim o'er his helm
Nodded the sable plumage! Fiery rays
Shot from his eyes, and flitting o'er his sword
The blue gleam trembled, as from sulphurous ore.'

From this sulphureous light, the apparition might perhaps be deemed by the author characteristically *national*. *Bloating* the noon is not an English expression; nor is our word *bloated*, which has a sense different from that intended by the author, ever used but as an adjective. Perhaps Dr. O. meant to write '*blotting* the noon,' in allusion to Milton's sublime expression of *radiant files dazzling the moon*.—A simile, in the same book, was evidently written with a view to Milton's imagery:

'As when two clouds, with elemental flame
Impregn'd, on heaven's aerial concave mix
In night portentous; and the solemn peal,
Slow-rolling o'er the void, proclaims their war
By dreadful intervals! while all beneath
Shakes at each blast, and mortals deem the Lord
Of Nature rising in his wrath:'—

The reader may compare this passage with that of our divine poet:

"As when two black clouds
With heaven's artillery fraught, come rattling on

Over

Over the Caspian, then stand front to front,
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air:"—

We shall next transcribe another of Dr. Ogilvie's similes, from a battle-scene:

'As when the North from all her mountains pours
Abroad the tempest; on resounding wings
It comes; and loosening from the shagged rock
A time-worn fragment, hanging o'er the verge,
In thunder hurls it to the tide:—Such seem'd
Thy strength, Romerus, and before thine arm
Thus sunk the nations! Nor in stature less,
Nor less in acts the giant King appear'd:
Wielding the massy oak, he clear'd the path
Amid the bands; and void of conduct, aim'd
By might to conquer, and ungovern'd sway.'

This passage is certainly intitled to some credit: but the author has lessened its effect by representing his giant, in the succeeding lines, as swearing at the head of his troops:—'blaspheming heaven.'

Another simile, in the same book, appears not very illustrative of its object; though, in point of mere language, it is one of the best written passages in the poem:

'As when the sun on India's favour'd clime
Pours his first rays, the feeble stars that gild
Heav'n's arch, in darkness veil their lucid orbs;
Nor from the shores of Java or Tridore,
While yet the western hemisphere lies wrapt
In night, are seen the solar globes remote,
That lighten other worlds; all by one sun
Suffused, or deeply shaded: thus the rout,
But late so dreadful, from Locrinus' eye
Shrunk back; nor other than that hero seem'd
To rule, and to direct the rage of war.'

The following lines are not undeserving of praise:

'But He, the spirit celestial, from her birth
Ordain'd to guide this wanderer through the maze
Of life; whose hand had held, in many a change,
Th' impending peril from its aim, beheld
His charge with heedful eye. Soft on his wings,
That hover'd o'er the space, he caught the dews
Of night; the noxious vapours as they rose,
Dank mists, and chilling blasts, the power dispell'd;
And round the virgin breathed ethereal air;
Pure stream, that to the secret springs of life
Gives just and temperate harmony. Thus safe,
He held her sense in long oblivion drown'd.'

A long

A long episode is introduced towards the close of the poem; in which a Druid shews Locrinus, in a vision, the future greatness of the united kingdoms. Here the author has done that which we expected to have found in Mr. Pye's Alfred; (see our Review for February last;) he has dwelt on the naval glory of this country, and has given a particular detail of the battle of the Nile.

To conclude.—Of Dr. Ogilvie's poetical powers, the reader will form a judgment from the preceding specimens. If they do not rise to the elevation of the Epic, they are far from being contemptible, and ought not to be confounded with some flippant productions of the day. We have observed some faults in the style, which might have been easily avoided. In p. 163, we have this hyperbole,

—— 'from his glance the land *recoiled*;'—

In p. 351, we meet with a very vulgar turn of expression;

'While pondering thus, Androgeus *took his eye*;'—

and in p. 411, *pursuit* is accented *púrsuit*. The example of Milton will not shelter a modern writer from censure, for such deviations from ordinary pronunciation: our language is now more settled, and our versification in general more exact.

If the large work before us had been judiciously pruned, and reduced to one half of its present size, it would probably have succeeded better with the public. Some well executed passages certainly occur, which would then have procured for it a perusal, and even reputation among a certain class of poetical readers. In its present state, we confess that we have found it much too long; and we apprehend that few persons will be able to accomplish a progress through the whole.

Fer.

Art. III. *Remarks on the Cassandra of Lycophron*, a Monody. By the Rev. H. Meen, B. D. 8vo. 2s. Rivingtons.

A century has now elapsed since Potter gave to the world his edition of Lycophron; in which he expressed his confidence that, by the labors of himself and of preceding commentators, "*adeo plana perspicua et delucida fore omnia, ut nunquam posthac Lycophron τε σκοτεινε titulo se effere poterit.*" Notwithstanding the light which the exertions of these learned men may have thrown on the poem, Lycophron seems still to maintain that rank in poetical society, which the judgment of antient critics assigned to him. His difficulties may be solved, his intricacies unravelled, and his obscurities illustrated: but we fear that no labor can give an attractive polish to his poetry, nor any ingenuity bestow the charm

charm of popularity on his numbers. His present commentator, Mr. Meen, is desirous of rescuing him from the censure of the Stagyrite and the ridicule of Lucian. It remains to be proved how far he will succeed in this object. In the present pamphlet, he appears as an able advocate, an ingenious commentator, and a respectable translator; and we are sorry that the limits of our work will not allow us to follow him through his annotations, because we think that his observations are judicious, and his conjectures plausible and happy. A few extracts, however, will suffice to convey to our readers a favorable idea of his talents as a commentator.

'L. 144, 145, 146.

'Γυαὶ γὰρ ἐυναστῆρας ἄμναμοι τριπλαῖς
Πήναις κατεκλώσαντο δηναιὰς ἀλὸς,
Νυμφεῖα πενταγάμβρα δαίσασθαι γάμων.

'Cassandra here predicts, that Helen shall have five husbands. "Claudæ filiæ antiqui maris [Parcæ] neverunt triplicibus staminibus, maritos divisuros nuptiis nuptialia, *quinquies*-sponsalia."

'Πενταγάμβρα cannot be right. Æschylus calls Helen τὰν δορίγαμβρον. Ag. 695. But the poet probably wrote πενταγάμβρια, compounded of πεντάκις and γάμβρια, δῶρα ἢ δεῖπνα γαμβρεῦ. "The Fates have decreed," says Cassandra, "that husbands at the wedding shall distribute νυμφεῖα, bridal presents. The additional word πενταγάμβρια ascertains how often these presents shall be distributed, viz. five times; *i. e.* she shall be five times married. The marriage is here expressed by the distribution of those presents, which usually accompanied its celebration. Meursius proposes to read τριπλαὶ, the *three* Parcæ. But the expression is accurate as it stands. For the Parcæ were each of them concerned with these threads, or spindles, as Virgil speaks, around which the threads were rolled:

"Talia sæcla, *suis* dixerunt, currite, *fusis*,
Concordes stabili fatorum numine Parcæ."

The threads and spindles are *both* mentioned in a parallel passage—μίτοισι χαλκέων στρόμβων.—585.

'Virgil was very conversant with the poets of this period. He read Lycophron's Cassandra with singular delight; imitating often, as his custom was, the most admired passages in that poem.'

The information contained in the last passage of the above extract, we must confess, surprised us. We should have been glad to be furnished with Mr. Meen's source of intelligence on this subject.

The impenetrable obscurity of the subsequent passage renders any elucidation acceptable which is at all plausible; and we do not think that Mr. Meen's explanation is a very forced one, especially as his construction of στόρθυγξ and δεδεπώς is more agreeable to the etymology of those words than that which has been generally received.

'L. 491.

'L. 491.

'Ὁ δ' αὐτὸς ὀργῇ πᾶς φαληριῶν λύθρῳ
Στόρθυγξ, δεδουπὼς τὸν κτανοῦντ' ἠμύνατο,
Πλήξας ἀφύκτως ἄκρον ὀρχηστοῦ σφυρόν.

'Candido namque tota candicans tabo
Setosa bestia, moribunda interfecturum est ulta,
Certò feriens extremam saltatoris plantam.

'The subject of this prophecy is Agapenor. He was a native of Arcadia, and the son of *him*, says Cassandra, who perished by the boar's tusk. Ancæus is meant. "But," proceeds she, "the resounding *spear*, all white with foam, smiting the *dancer*'s foot, avenged the *slayer*."

'Στόρθυγξ signifies the point of a rock, and of a *spear*. It here means the hunter's spear. Ipsum verò *venabulum* resonans ultum est *interfectorem*. By reading τὸν κτανοῦντα interfecturum, instead of τὸν κτανοντα interfectorem, and by rendering στόρθυγξ bestia, and δεδουπὼς moribunda, the story becomes unintelligible. Ὁ κτανὼν is Lycophron's own phrase. See lines 46 and 1172. Τὸν κτανόντα, *the killer*, refers to the *boar*, which had killed Ancæus. This *boar*, pierced by the spear, and writhing with pain, is called ὀρχηστοῦ, saltatoris. Oppian speaks of a fish, which, at the sight of its foe, Πάλλεται ὀρχηστῆρι πανείκελος. Hal. 1. 166.

'Mention is expressly made of the spear, στόρθυγξ; but concerning the hand that held it Cassandra is silent. The two events are thus strikingly contrasted: Οἰταῖος στόνυξ ἠνάριξεν φίτυν· ὁ δ' αὐτὸς στόρθυγξ ἠμύνατο τὸν κτανόντα. i. e. the boar of Œta killed Ancæus; but the spear *alone* avenged itself on the boar. The words ὁ αὐτὸς are not superfluous. They seem to be applied as in these lines of Theocritus:

'——— τυφλὸς δ' οὐκ αὐτὸς ὁ Πλοῦτος. Id. 10.
——— cæcus verò non ipse *solus* Plutus.
——— τᾶς πώρτιος αὐταὶ λέλειπται Τωστέα. Id. 4.
——— vitulæ ipsa *sola* relicta sunt ossa.'

In the following note, the author comments in a bolder style: but his amended reading appears to be a judicious one:

'L. 1435.

'Πολλοὶ δ' ἀγῶνες καὶ φόνοι μεταίχμιοι
Λύσουσιν ἀνδρῶν, οἱ μὲν ἐν γαίᾳ πάλας,
Δεινᾶισιν ἀρχαῖς ἀμφιδηριωμένων,
Οἱ δ' ἐν μεταφρένοισι βουστρόφοις χθονὸς,
Ἕως——

'The words γαίᾳ and πάλας occasion an obscurity, which probably originated in some ignorant transcriber. The antithesis between fights by land and by sea is lost, if γαίᾳ be retained: for γαίᾳ and χθονὸς mean the same thing. If, instead of γαίᾳ and πάλας, we read, with a small change of letters, δίναις ἁλὸς, the antithesis will be preserved. Δίναις ἁλὸς are the poet's own words in another place.

place. Potter reads δειναῖσιν ἀρχαῖς γαίαΣ. But, by admitting this conceit, the line,

' Δεινᾶισιν ἀρχᾶις ἀμφιδηριωμένων,

is wrested from that sense, which is at once obvious and important. In the room of this strange expression, ἀγῶνες λύσουσι πάλας, another, more pertinent, may be easily substituted; φόνοι λύσουσιν ἀγῶνAς. These slight alterations will assist the sense, and rescue the passage from that obscurity, which must not, in the present instance, be ascribed to Cassandra. Thus:

' Πολλοὶ δ' ἀγῶνAς καὶ φόνοι μεταίχμιοι
Λύσουσιν ἀνδρῶν, οἱ μὲν ἐν Δίναις Ἁλὸς,
Δεινᾶισιν ἀρχᾶις ἀμφιδηριωμένων,
Οἱ δ' ἐν μεταφρένοισι βουστρόφοις χθονὸς,
Ἕως——

' Multæ verò et internecivæ cædes
Dissolvent certamina virorum, partim in *vorticibus maris*,
De gravibus imperiis contendentium,
Partim in dorsis aratis *terræ*,
Donec——'

Another extract, which contains a specimen of the author's translation of the Cassandra, must conclude our account of this work:

' SECT. 23.

' *The Greeks for the Crime of Ajax shipwrecked on the Coast of Eubœa—through the Perfidy of Nauplius.*

' XXIII. For one man's guilt shall Greece with tears complain
Of empty tombs, and sons untimely slain;
Whose scatter'd limbs, exposed to wind and wave,
Shall bleach on rocks, unshelter'd by a grave.
No faithful urn, by pitying friends prepar'd,
Shall guard those ashes which the flames had spar'd.
A wretched name is all that now remains,
And that a sculptur'd cenotaph contains:
Wives, parents, orphans, all assembled here,
Shall bathe th' inscription with a tender tear.
Opheltes, Zarax, whom deep clefts deform;
Trychates, Nedon, that defy the storm;
And all Dirphossus' and Diacria's steeps,
Within whose gutter'd caverns Phorcus sleeps;
How will your hollow sides repeat the sound
Of dying wretches, wreck'd their ships around!
How will those rocks, which boisterous waves divide,
Crush your frail barks, and whelm them in the tide!
Of Greeks what shoals, like dolphins tempest-driv'n,
Dash'd on your pointed crags, shall there be riv'n!
Whom, wrapt in darkness and a billowy bed,
Jove's bolts shall pierce, and number with the dead;
What time, to baffle every pilot's aim,
The watchman's wily art shall point the flame;

Through

Through night's thick shade shall gleam th' illusive ray,
And, sunk in sleep and wine, th' unwary Greeks betray.

'NOTE.

'Opheltes, Zarax—] High rocks on the coast of Eubœa; into whose cavities the sea had forced its way, and formed, as the poet speaks, an habitation for sea-gods.'

We regret that accident has delayed our notice of this tract, for a considerable time.

O.W.

ART. IV. *Belinda.* By Maria Edgeworth. 12mo. 3 Vols. 16s. 6d. Boards. Johnson. 1801.

THE name of Miss Edgeworth does not now require any introduction to our readers; and the account which we gave of her elaborate treatise on Education (Rev. vols. xxx. and xxxi. N. S.) will, in particular, have produced considerable respect for her talents. We are here called to notice a production apparently of a different nature, but which may in reality be considered as designed to answer purposes somewhat similar, since the author offers it as 'a Moral Tale.' The spirit and vivacity conspicuous in the first part of it, and the high colouring and boldness of outline which it exhibits in the drawing of some of its characters at the commencement of their action, are in unison with the reputation which Miss E. has already acquired; since they mark this work as the production of no common pen, and evince powers capable of superior productions. We must acknowlege, however, that the imagination of the fair writer seems to have been fatigued and exhausted by the vigour of its first exertions; or, having too highly excited the feelings of the reader by the brilliancy of its first flashes, a tameness and insipidity of effect are hence conceived to prevail in its subsequent efforts. The character of the heroine herself creates so little interest, that she appears to have usurped the superior right of Lady Delacour to give the title to the work: for it is to the character and agency of the latter, in our opinion, that the tale owes its principal attractions. Yet even here the rule of Horace is violated,

"*Servetur ad imum*
Qualis ab incœpto processerit, et sibi constet."

Lady Delacour, while she continues to appear as the votary of vanity and fashion, and heroic under excruciating corporeal suffering, is a Being who interests and even commands some respect: but Lady Delacour reformed, (however favourable to the moral effect of the work this reformation may be,) and unexpectedly rescued

rescued from bodily pain, is a comparatively flat and vapid creature.

We must confess, also, that there is one circumstance in the conduct of the intended heroine, Belinda Portman, which does not altogether meet with our approbation. Old as we are, and cold too, perhaps, as critics ought to be, we have still so much romance within us, as to deem the virgin's first love an almost sacred bond; to regard with reverence and respect an inviolable constancy to its object; and to feel a kind of repugnance at the admission of a second attachment. We do not mean to deny the justice of the author's arguments against a belief in the unextinguishable nature of a first flame; they may be occasionally introduced into the pages of a novel, or form the subject in a moral essay, with great propriety; we only object to the exemplification of them by the conduct of the present heroine. According to our ideas, (we have pleaded guilty to a little romance,) it lessens her amiability; and we should have been better pleased to have seen her in the weeds of widowed affection, than in the gay attire of a second courtship. To enforce the observance of a moral duty by the example of an amiable object is certainly very proper: but then the duty ought to be unequivocal, and the conduct by which it is exemplified should be unambiguously laudable; and neither of these circumstances, we apprehend, exists in the instance to which we are alluding, since celibacy (even voluntary celibacy) is no sin, and a want of constancy is no virtue. For these reasons, therefore, as Miss Belinda Portman was once in love with Mr. Clarence Hervey, and afterward admitted and encouraged the addresses of Mr. Vincent; though we may allow her to be a good reasoner, a great philosopher, and a very proper example for some of our outrageously romantic ladies of the present day; yet she has not called forth in us a great portion of interest in her behalf, nor intitled herself to our highest love and admiration, as a perfect model of the female character.

After these remarks on the principal personages of this work, we shall present our readers with a specimen of its execution in the following extract: which we do not select as the best that we could have chosen, but as containing the most *novel* circumstance, a female duel. Lady Delacour speaks:

'Mrs. Luttridge, as I hoped and expected, was beyond measure enraged at the sight of the caricature and epigram.—She was, beside being a gamester and a politician—what do you think?—an excellent shot!—She wished, she said, to be a man, that she might be qualified to take proper notice of my conduct—The same kind friends who showed her my epigram, repeated to me her observation upon

it. Harriot Freke was at my elbow, and offered to take any *message* I might think proper to Mrs. Luttridge. I scarcely thought her in earnest, till she added, that the only way left, nowadays, for a woman to distinguish herself, was by spirit; as every thing else was grown 'cheap and vulgar in the eyes of men.'—That she knew one of the cleverest young men in England, and a man of fashion into the bargain, who was just going to publish a treatise 'upon the Propriety and Necessity of Female Duelling;' and that he had demonstrated beyond a possibility of doubt, that civilized society could not exist half a century longer without this necessary improvement. I had prodigious deference for the masculine superiority, as I thought it, of Harriot's understanding. She was a philosopher, and a fine lady.—I was only a fine lady—I had never fired a pistol in my life; and I was a little inclined to cowardice; but Harriot offered to bet any wager on the steadiness of my hand, and assured me that I should charm all beholders in male attire—In short, as my second, if I would furnish her with proper credentials, she swore she would undertake to furnish me with clothes, and pistols, and courage, and every thing I wanted.—I sat down to pen my challenge. When I was writing it, my hand did not tremble *much*—not more than my lord Delacour's always does. The challenge was very prettily worded—I believe I can repeat it.

"Lady Delacour presents her compliments to Mrs. Luttridge—she is informed that Mrs. L—— wishes she were a man, that she might be qualified to take *proper* notice of lady D——'s conduct. Lady Delacour begs leave to assure Mrs. Luttridge, that though she has the misfortune to be a woman, she is willing to account for her conduct, in any manner Mrs. L—— may think proper—and at any hour and place she may appoint. Lady D—— leaves the choice of the weapons to Mrs. L——. Mrs. H. Freke, who has the honour of presenting this note, is lady Delacour's *friend* upon this occasion."

'I cannot repeat Mrs. Luttridge's answer; all I know is, it was not half as neatly worded as my note; but the essential part of it was, that she accepted my challenge *with pleasure*, and should do herself the honour of meeting me at six o'clock the next morning—that miss Honour O'Grady would be her *friend* upon the occasion—and that pistols were the weapons she preferred. The place of appointment was behind an old barn, about two miles from the town of ****. The hour was fixed to be early in the morning, to prevent all probability of interruption. In the evening, Harriot and I rode to the ground. There were several bullets sticking in the posts of the barn:—this was the place where Mrs. Luttridge had been accustomed to exercise herself in firing at a mark. I own my courage 'oozed out' a little at this sight.—The duke de Rochefoucault, I believe, said truly, that 'many would be cowards if they dared.' There seemed to me to be no physical, and less moral necessity for my fighting this duel, but I did not venture to reason on a point of honour with my spirited second. I bravadoed to Harriot most magnanimously, but at night, when Marriot was undressing me, I could not forbear giving her a hint, which I thought might tend to pre-

serve the king's peace, and the peace of the county. I went to the ground in the morning, in good spirits and with a safe conscience. Harriot was in admiration of my 'lion-port:' to do her justice, she conducted herself with great coolness upon the occasion; but then it may be observed, that it was I who was to stand fire, and not she. I thought of poor Lawless a billion of times at least, as we were going to the ground; and I had my presentiments, and my confused notions of poetic justice:—but poetic justice, and all other sorts of justice, went clear out of my head, when I saw my antagonist and her friend actually pistol in hand, waiting for us: they were both in men's clothes.—I secretly called upon the name of Marriott with fervency, and I looked round with more anxiety than ever Bluebeard's wife, or 'Anne, sister Anne!' looked to see if any body was coming: nothing was to be seen, but the grass blown by the wind—No Marriott to throw herself *toute éplorée* between the combatants—no peace-officers to bind us over to our good behaviour—no deliverance at hand—and Mrs. Luttridge, by all the laws of honour, as challenged, was to have the first shot.—O, those laws of honour!—I was upon the point of making an apology, in spite of them all, when, to my inexpressible joy, I was relieved from the dreadful alternative of being shot through the head, or of becoming a laughingstock for life, by an incident, less heroic, I'll grant ye, than opportune.—But you shall have the whole scene, as well as I can recollect it—*as well*—for those who for the first time, go to a field of battle, do not, as I am credibly informed, and internally persuaded, always find the clearness of their memories improved by the novelty of their situation. Mrs. Luttridge, when we came up, was leaning with a truly martial negligence, against the wall of the barn, with her pistol, as I told you, in her hand. She spoke not a word, but her second, miss Honour O'Grady, advanced towards us immediately, and taking off her hat very manfully, addressed herself to my second.—'Mistriss Harriot Freke, I presume, if I mistake not.'—Harriot bowed slightly, and answered—'Miss Honour O'Grady, I presume, if I mistake not.'—'The same, at your service,' replied miss Honour.—'I have a few words to suggest, that may save a great deal of noise, and bloodshed, and ill will.'—'As to noise,' said Harriot, 'it is a thing in which I delight, therefore, I beg that mayn't be spared on my account; as to bloodshed, I beg that may not be spared on lady Delacour's account, for her honour, I am sure, is dearer to her than her blood; and as to ill will, I should be concerned to have that saved on Mrs. Luttridge's account, as we all know it is the thing in which she delights, even more than I do in noise, or lady Delacour in blood:—but pray proceed, miss Honour O'Grady; you have a few words to suggest.'—'Yes, I would willingly observe, as it is my duty to my *principal*,' said Honour, 'that one, who is compelled to fire a pistol with her left hand, though ever so good a shot *naturally*, is by no means on a footing with one who has the advantage of her right hand.' Harriot rubbed my pistol with the sleeve of her coat, and I, recovering my wit with my hopes of being witty with impunity, answered—'Unquestionably!—left-handed wisdom and left-handed courage are

neither of them the very best of their kinds, but we must content ourselves with them, *if* we can have no other. 'That *if*,' cried Honour O'Grady, 'is not, like most of the family of the *ifs*, a peace-maker. My lady Delacour, I was going to observe, that my principal has met with an unfortunate accident in the shape of a whitlow on the fore finger of her right hand, which incapacitates her from drawing a trigger; but I am at your service, ladies, either of you, that can't put up with a disappointment with good humour.' —I never, during the whole course of my existence, was more disposed to bear a disappointment with good humour, to prove that I was incapable of bearing malice; and, to oblige the seconds, for form sake, I agreed that we should take our ground, and fire our pistols into the air—Mrs. Luttridge, with her left-handed wisdom, fired first—and I, with great magnanimity, followed her example.—I must do my adversary's second, miss Honour O'Grady, the justice to observe, that in this whole affair she conducted herself not only with the spirit, but with the good nature and generosity characteristic of her nation.—We met enemies and parted friends.

'Life is a tragicomedy!—Though the critics will allow of no such thing in their books, it is a true representation of what passes in the world; and of all lives, mine has been the most grotesque mixture, or alternation I should say, of tragedy and comedy.—All this is à-propos to something I have not told you yet.—This comic duel ended tragically for me—'How?'—you say—Why, 'tis clear that I was not shot through the head; but it would have been better, a hundred times better for me, if I had; I should have been spared, in this life at least, the torments of the damned—I was not used to priming and loading—my pistol was overcharged—when I fired, it recoiled, and I received a blow on my breast, the consequences of which you have seen—or are to see.

'The pain was nothing at the moment compared with what I have since experienced—But I will not complain till I cannot avoid it—I had not, at the time I received the blow, much leisure for lamentation; for I had scarcely discharged my pistol, when we heard a loud shout on the other side of the barn, and a crowd of town's people, country people, and hay makers, came pouring down the lane towards us with rakes and pitch forks in their hands.—An English mob is really a formidable thing.—Marriot had mismanaged her business most strangely—she had, indeed, spread a report of a duel—a female duel—but the untutored sense of propriety amongst these rustieks was so shocked at the idea of a duel fought by women in *men's clothes*, that I verily believe they would have thrown us into the river with all their hearts—Stupid blockheads! I am convinced that they would not have been half so much scandalised if we had boxed in petticoats—The want of these petticoats had nearly proved our destruction, or at least our disgrace—a peeress, after being ducked, could never have held her head above water again with any grace. —The mob had just closed round us, crying 'shame! shame! shame!—duck 'em, duck 'em - gentle or simple—duck 'em—duck 'em'—when their attention was suddenly turned towards a person, who was driving up the lane a large herd of squeaking, grunting pigs.

pigs.—The person was clad in splendid regimentals, and he was armed with a long pole, to the end of which hung a bladder, and his pigs were frightened, and they ran squeaking from one side of the road to the other; and the pig-driver in regimentals, in the midst of the noise, could not without difficulty make his voice heard; but at last he was understood to say, that a bet of a hundred guineas depended upon his being able to keep these pigs ahead of a flock of turkies that were following them, and he begged the mob to give him and his pigs fair play.—At the news of this wager, and at the sight of the gentleman turned pig driver, the mob were in raptures, and, at the sound of his voice, Harriot Freke immediately exclaimed—'Clarence Hervey!—By all that's lucky!'

"Clarence Hervey!" interrupted Belinda.—"Clarence Hervey, my dear," said lady Delacour, coolly—"he can do every thing you know! even drive pigs better than any body else"—but let me go on.

'Harriot Freke shouted in a Stentorean voice, which actually made your pigdriver start: she explained to him in French our distress, and the cause of it. Clarence was, as I suppose you have discovered long ago, 'that cleverest young man in England, who had written on the propriety and necessity of female duelling.'—He answered Harriot in French—'To attempt your rescue by force would be vain—but I will do better, I will make a diversion in your favour.'—Immediately our hero, addressing himself to the sturdy fellow who held me in custody, exclaimed—'Huzza, my boys! Old England for ever! Yonder comes a Frenchman with a flock of turkies. My pigs will beat them for a hundred guineas.—Old England for ever, huzza!'

'As he spoke, the French officer, with whom Clarence Hervey had laid the wager, appeared at the turn of the lane—his turkies half flying, half hobbling up the road before him.—The Frenchman waved a red streamer over the heads of his flock—Clarence shook a pole, from the top of which hung a bladder full of beans. The pigs grunted—the turkies gobbled, and the mob shouted—eager for the fame of old England, the crowd followed Clarence with loud acclamations.—The French officer was followed with groans and hisses.—So great was the confusion, and so great the zeal of the patriots, that even the pleasure of ducking the female duellists was forgotten in the general enthusiasm.—All eyes and all hearts were intent upon the race—and now the turkies got foremost—and now the pigs.—But when we came within sight of the horse-pond, I heard one man cry—'don't forget the ducking.'—How I trembled! but our knight shouted to his followers—'For the love of old England, my brave boys, keep between my pigs and the pond—if our pigs see the water they'll run to it, and England's undone.'

'The whole attention of the mob was by this speech conducted away from us—'On, on my boys into town, to the market-place; whoever gains the market-place first, wins the day.'—Our general shook the rattling bladder in triumph, over the heads of 'the swinish multitude,' as we followed in perfect security in his train into the town.

'Men, women, and children, crowded to the windows and doors. —'Retreat into the first place you can,' whispered Clarence to us; we were close to him.—Harriot Freke pushed her way into a milliner's shop—I could not get in after her, for a frightened pig turned back suddenly, and almost threw me down. Clarence Hervey caught me, and favoured my retreat into the shop. But poor Clarence lost his bet by his gallantry. Whilst he was manœuvering in my favour, the turkies got several yards ahead of the pigs, and reaching the market-place first, won the race.'

The drawing of the character of Lady Delacour certainly possesses great merit, in several respects; and that of Clarence Harvey claims praise for a considerable degree of novelty and force. To speak in detail of the other persons introduced would carry us too far. The good Dr. X— is a counterpart of Miss Burney's Dr. Lister in *Cecilia:* but we are too much pleased with such a man, to murmur at a second introduction to his acquaintance. Merit, of various kinds, is undoubtedly displayed in the different parts of this work: but, if we describe it generally, and consider it relatively to Miss Edgeworth's former productions, we shall rather be inclined to give the opinion that here she is *sibi dispar.*

A second edition of these volumes has appeared, which is said in the title page to be 'corrected and improved:' but, as no particular alterations are specified, and as we had read the former impression, we could not discover the corrections and improvements without perusing the work a second time; and this our leisure will seldom permit, even where our inclination would prompt.

Some other publications by Miss Edgeworth, on the subject of education, are on our table, and will call for our future attention.

O.W.

ART. V. *History of the Rebellion in Ireland, in the Year* 1798, &c. Containing an impartial Account of the Proceedings of the Irish Revolutionists, from the Year 1782 till the Suppression of the Rebellion. With an Appendix to illustrate some Facts. By the Rev. James Gordon, Rector of Killegny, in the Diocese of Ferns, and of Cannaway, in the Diocese of Cork. Twenty-five Years an Inhabitant of the County of Wexford. 8vo. pp. 400. 9s. Boards. Hurst. 1801.

IN our last Number, we furnished our readers with an account of Sir Richard Musgrave's ponderous history of the Irish Rebellions; and we stated that we should shortly bring before them another work on the same subject, but possessing some very different characteristics. We now sit down to the performance of this duty; and in presenting Mr. Gordon to their notice,

we

we think that we introduce to them an upright and an honorable man, an impartial author, a loyal subject, and a true friend to the constitution; who is superior to the views and purposes of a faction; whose patriotism does not lead him to widen breaches and inflame animosities; and who does not consider it as decent to expose to persecution the victims of past delusion, in open opposition as well to the decrees of public authority and the unanimous voice of the empire, as to the clearest dictates of wisdom and the unvarying decisions of experience. In his pages, whole orders and entire bodies of men are not set on a level with miscreants who not only disgrace them, but our common nature itself: though a protestant, he does not confound times, places, and characters, in order to identify catholics with monsters whom individuals are to avoid, and whom the state is to hunt down: he distinguishes between the guilty few, and the innocent many, among the Romish priests: he is the advocate of the latter, and records many instances of their meritorious conduct; and he recommends it to government to provide education for their successors at home, to relieve this respectable body from that dependence on their flocks in which they live, and to render them objects of consideration by adequate public stipends. Mr. Gordon was a witness to many of the horrid scenes which he describes; he has passed his life among catholics; he is an Irishman, and a divine of our establishment. Differing most widely as we do from Sir Richard Musgrave, we are happy in the concurrence of all these circumstances; which induce us to recommend to our readers a rival author whose temper, views, and opinions reflect so much credit on himself, and so happily (in our judgment) consist with the genuine interests of the united kingdom.

Highly, however, as we think of the matter of this volume, we are convinced that its general want of method, and the omission of those reasonable divisions into books and chapters which so much relieve the attention and assist the memory, will considerably depreciate its value. Some farther labour on the composition and style seems wanting to render it that complete narrative which the subject demanded, and which might have been expected from a writer who is so well qualified as Mr. Gordon appears to be: but defective as his work undoubtedly is in these respects, it still intitles him to public thanks on grounds of higher consideration. It offers an useful lesson to governments and subjects; and we think that it cannot be perused attentively without convincing the reader of the absolute necessity of that great measure, which has since been happily accomplished, *the Union of the two Kingdoms.*

Much of the information contained in the first part of this work has already been given to the public in the reports of the Committees of the Irish Parliament: but we shall quote a short passage relating to the rise of a society, which occasioned much alarm to the empire and mischief to Ireland:

'The organization of the society of United Irishmen, which for some time was quite of a civil nature, is represented as having commenced in the spring of 1792, and as having been completed in Ulster on the tenth of May, 1795. In the autumn of the following year, when a reform of parliament, the ostensible with all, and with some the real object, was regarded as not otherwise attainable than by force, the association began to assume a military form; and in April 1797, the number of men in Ulster alone, enrolled for insurrection, was, beside others doubtless ready to assist them, stated at nearly a hundred thousand, provided, some with fire arms, others with pikes, a store of ammunition, and some cannon.'

Mr. Gordon details many of the particulars of those private hostilities which preceded the commencement of open war, and are more horrible even than its ravages. He properly censures many of the proceedings carried on by the authority of government; for, indeed, private vengeance and party animosity appear to have had far too much influence in the plans and measures at this time set on foot. We were glad to learn that these were as much objects of disapprobation to reflecting loyalists in Ireland, as they undoubtedly were to the same description of persons in this country.

The following passage refers to an interesting character, and will give the reader an insight into the present author's mode of thinking and judging:

'A necessary precaution was the arresting of several principals of the conspiracy. Among the persons apprehended at this critical time, was Lord Edward Fitzgerald, who had escaped the arrest made at Oliver Bond's house on the twelfth of the preceding March. This gentleman had served in his majesty's army, where he had been highly esteemed for his courage and military conduct, his honour, humanity, and candour; but because he avowed his approbation of the revolution in France, his name was expunged from the military list, as a person unworthy to bear a commission in the British army. Perhaps his expressions were stronger than propriety admitted; and perhaps, on the other hand, this procedure of administration was imprudent, since it was nearly followed by disastrous consequences, and since on men of candor and frankness dependence can be much more safely placed, than on those who express unqualified approbation of the ruling party—such men being generally ready to act the same part on the opposite side, with change of circumstances.

'Lord Edward, who was brother to the duke of Leinster, and married to a French lady of the royal blood of the Capets, a daughter of the last duke of Orleans, was eminently qualified for the excitement

citement and direction of revolutionary commotions, being a man of daring courage, a most active spirit, considerable abilities of mind, and being of a family highly respected for its ancient greatness by the lower classes of the Irish.'

Blaming administration for leaving the county of Wexford destitute of troops, censuring the severities practised, and animadverting on the dangers to which in such circumstances they were likely to lead, Mr. Gordon observes:

'Whether an insurrection would in the then existing state of the kingdom have taken place in the county of Wexford, or, in case of its eruption, how much less formidable and sanguinary it would have been, if no acts of severity had been committed by the soldiery, the yeomen, or their supplementary associates, without the direct authority of their superiors, or command of the magistrates, is a question which I am not able positively to answer. In the neighbourhood of Gorey, if I am not mistaken, the terror of the whippings was in particular so great, that the people would have been extremely glad to renounce for ever all notions of opposition to government, if they could have been assured of permission to remain in a state of quietness. As an instance of this terror I shall relate the following fact. On the morning of the 23d of May, a labouring man, named Dennis M'Daniel, came to my house, with looks of the utmost consternation and dismay, and confessed to me that he had taken the United Irishman's oath, and had paid for a pike with which he had not yet been furnished, nineteen pence halfpenny, to one Kilty a smith, who had administered the oath to him and many others. While I sent my eldest son, who was a lieutenant of yeomanry, to arrest Kilty, I exhorted M'Daniel to surrender himself to a magistrate and make his confession; but this he positively refused, saying that he should in that case be lashed to make him produce a pike which he had not, and to confess what he knew not. I then advised him, as the only alternative, to remain quietly at home, promising, that, if he should be arrested on the information of others, I would represent his case to the magistrates. He took my advice, but the fear of arrest and lashing had so taken possession of his thoughts, that he could neither eat nor sleep, and on the morning of the 25th, he fell on his face and expired in a little grove near my house.'

We now copy another statement which appears to us deserving of notice;—Mr. G. has been relating the action near Gorey at the commencement of the rebellion:

'The hardiness and agility of the labouring classes of the Irish were on this, and other occasions in the course of the rebellion, very remarkable. Their swiftness of foot, and activity in passing over brooks and ditches, were such that they could not always in crossing the fields be overtaken by horsemen; and with so much strength of constitution were they found to be endued, that to kill them was difficult, many after a multitude of stabs not expiring until their necks were cut across. In fact, the number of persons who in the various battles, massacres, and skirmishes of this war, were shot through

through the body, and recovered of their wounds, has greatly surprised me. A small occurrence after the battle, of which a son of mine was a witness, may help to illustrate the state of the country at that time:—Two yeomen coming to a brake or clump of bushes, and observing a small motion as if some persons were hiding there, one of them fired into it, and the shot was answered by a most piteous and loud screech of a child. The other yeoman was then urged by his companion to fire; but he being a gentleman, and less ferocious, instead of firing, commanded the concealed persons to appear, when a poor woman and eight children, almost naked, one of whom was severely wounded, came trembling from the brake, where they had secreted themselves for safety.'

The author enters into a minute detail of the particulars of the war in the county of Wexford. The false security into which government was lulled respecting it, the oversights of commanders, the errors of the rebels, and the excesses of both parties, are properly noticed. The persons massacred on Vinegar-hill he calculates to have been about four hundred, and those in Wexford one hundred. After having recounted the misapprehensions and misconduct that occasioned the excesses and ravages of which this ill-fated county was the scene, he informs us of the gallant and firm behaviour by which the royal cause was retrieved; and it appears that, in this respect, the conduct of Col. Skerret of the Durham fencibles, at Arklow, stands pre-eminent. When nearly overpowered by the superior numbers of the besiegers, he refused to listen to suggestions of retreat; and his firmness, in which he was supported by Lieut. Col. Bainbridge and the other officers of the same corps, not only saved the town, but decided the fate of the rebellion. The author pays due compliments to these brave men, as well as to the courage and orderly conduct of the whole of their regiment; honorably distinguishing it from too many of the other forces in the same cause, which, in all those excesses that can disgrace men and soldiers, came very little short of the rebels whom they were employed to suppress.—We must not omit to state, also, the just tribute which Mr. Gordon pays to the admirable order observed by the Scotch Highlanders, under the Marquis of Huntley; who, we are told, would not take even a drink of butter-milk without paying for it.

To speak generally, it appears to us that Mr. Gordon most impartially and ably exposes the faults of the one and the other side, and we are sorry to say that they are such as stigmatize the age and country: but, as he observes, they are the fruits of civil war, and the consequences of ill-judged as well as traitorous attempts to introduce reforms, by inciting to arms a bigotted, ferocious, and ignorant multitude. There can be no doubt that the war in the county of Wexford, whatever it

may

may have been in its commencement, became altogether a religious one; that the army, with the exception of a few leaders, was no other than a horde of furious sanguinary fanatics; and that, had it succeeded in its atrocious designs, not a protestant would have survived, not even those who were the nominal leaders of these savage bands. Here again we must bear our testimony to the frame of mind in which this narrative has been drawn up; it does justice to worth and excellence, on which ever side they present themselves; it reprobates inhumanity and pillage as much in the partizans of the royal cause as among the insurgents; it even admits that excuses may be urged in favour of the latter, of which the former cannot avail themselves; in fine, it contains nothing to irritate, nothing to awaken dormant hate, nor to rouse latent resentment, but on the contrary is calculated to soothe, to allay, and to extinguish animosities. Would to God that the temper of the author were that of his countrymen of all parties!

Mr. Gordon very justly censures the unmingled and unqualified severities exercised from the time of the rebellion being quashed, till Lord Cornwallis became settled in the government; while he highly extols the measures of that nobleman, and blames the British Cabinet for not having sooner appointed a Viceroy of his description. We are happy to find the suffrage of this very sensible writer on the side of that illustrious character, and of the mild measures which he adopted.—Mr. G.'s sentiments respecting the two parties will be best learnt from his own words:

'Why a military chief governor of well known abilities and judgment, when a military government was an inevitable expedient, was not appointed by the British ministry, I cannot pretend to know. Such a man would have arranged the army to the best advantage for the protection of the innocent, the coercion of the guilty, and consequently the prevention of armed rebellion, with its horrible concatenation of evils.

'That, when once insurrection took place, it was attended with devastation and massacre, was naturally to be expected from the previous exasperation of men's minds, and the deep-smothered sense of severities, inflicted on some by authority, and in that case often justly; but on many others wantonly, by individuals vested with no other authority than what the affectation of a violent zeal confers on the most worthless in such a state of affairs. If I were asked, whether I thought that the rebellion would have been less bloody, if no unnecessary or wanton cruelties had been previously practised, I should answer, that if it had taken place under such circumstances, I should suppose it would have been attended with much less cruelty in its commencement; but that in case of continued success on the side of the insurgents, and confidence of being finally victorious, it would in its progress have become completely sanguinary and cruel, from causes operating in all successful insurrections of the populace, combined with

with nefarious prejudices of religion, diametrically opposite to the genuine spirit of Christianity. Designing villains, by the affectation of a flaming zeal for their cause and religion, would raise themselves into the notice and estimation of the ignorant multitude; and having no other means of self-promotion, would indulge at once their ambition and malignity, by instigating the rabble to acts of atrocity against all whom they should think fit to denounce as concealed enemies, or obstacles, to the grand scheme of revolution. Thus would the protestant leaders, and protestants in general, have been first put to death; next after these, any Roman catholic chiefs of moderation and spirit who might vainly endeavour to promote a liberal plan of revolution; and afterwards all others who should prove obnoxious to the reigning demagogues. In the local and short lived insurrection in the county of Wexford, this tendency of affairs was so evident to Bagenal Harvey, and other protestant leaders, that they considered their doom as inevitable, and even some Romish commanders expressed apprehensions. Thus Esmond Kyan, one of the most brave and generous among them, declared to Richard Dowse a protestant gentleman of the county of Wicklow, whom he had rescued from assassins, that his own life was irredeemably forfeited; for if the rebellion should succeed, his own party would murder him; and if it should not succeed, his fate must be death by martial law; which happened according to his prediction. Even Philip Roach, whose character, as a priest, might be supposed to insure his safety with his own followers, made a similar declaration to Walter Greene, a protestant gentleman of the county of Wexford, whose life he had protected.

'To suppose that the insurgents were all alike sanguinary or prone to cruel deeds, would be as little conformable to truth as to probability. Many of even the lowest were men of humanity; but amid so wild an agitation, so furious a commotion, the modest and feeble voice of compassion was drowned by the loud and arrogant clamour of destruction to enemies! *revenge on the bloody orange dogs!* Among the loyalists, whoever attempted to moderate the fury of his associates, or prevent the commission of wanton cruelties on defenceless prisoners, or other helpless objects, was generally browbeaten and silenced by the cry of *croppy*—a term very liberally bestowed by zealots, on men who manifested a wish that loyalists should act in a manner most honorable to themselves, and most promising of ultimate success to their cause. Even some officers of the army, who reprobated in their hearts unnecessary insults on defenceless objects, were shy to restrain the serjeants, and others under their command, from the commission of such, lest they should be charged with croppyism. When this was the case under a regular government and established military discipline, what was to be expected from tumultuary bands of ignorant peasantry, suddenly starting into action without order or subordination? Among these the charge of *orangeism* was much more formidable than that of *croppyism* among the loyalists, since in the former case it might be much more easily followed by tumultuary assassination, where no controlling power existed to repress acts of violence, particularly such as would seem to result from zeal for the cause.'

Mr.

Mr. Gordon's liberality and candour appear in the sketches which he gives of the leaders of the rebellion:

'A brief account of Anthony Perry, one of the rebel generals above-mentioned, may serve to shew what difficulty a man may find, who endeavours to extricate himself from the effects of a conspiracy against government, when he has once engaged in it. This gentleman, a man of amiable manners, and a well informed understanding, was yet weak enough to be seduced into the conspiracy; and having acted so as to cause much suspicion, was arrested and confined in Gorey a little before the insurrection. He repented heartily of his misconduct, and gave information useful to government; but such was the state of things, that he was treated in prison with the utmost harshness and indignity. Among other acts of severity, a serjeant of the North-Cork militia, nicknamed from his habitual behaviour *Tom the devil*, cut away all his hair quite close to the head, and then burned all the roots of it with a candle. Being liberated by the magistrates on the morning of the 28th of May, he returned to his house, four miles from Gorey, where he hoped to be permitted to remain—unconcerned for the future in plots and conspiracies. But he was soon followed by some yeomen, who destroyed his effects, and obliged him to abscond for the preservation of his life —Finding no alternative, he disguised himself in the habit of a beggar, and thus crossing the country, threw himself into the arms of the rebels. In the course of the war he exerted himself to restrain the cruelty of his followers: and as he disapproved both of their cause and conduct, he was always meditating an elopement from them. In an attempt, some time after the assault at Hacketstown, to penetrate into the northern parts of the kingdom, where he hoped to abscond from the rebels, and conceal himself from the partisans of government, he was taken and hanged at Edenderry, in the King's County, a little before the end of the rebellion.'—

'Among the persons who suffered for treason on Wexford bridge, were Beauchamp Bagenal Harvey, Cornelius Grogan, and John Henry Colclough.—Grogan, a man of a large estate in land and much accumulated wealth, but of a timid spirit, and no great depth of understanding, had unfortunately fallen into the hands of the insurgents, and so far misconceived the state of affairs as to imagine his property more secure under the protection of the United Irish than of the existing government: unhappy misconception! the success of the rebels would have involved the destruction of both his property and life. He, however, through fear of the loss at least of the former, had consented to take the United oath, and to act as commissary to the rebel army. Yet, such is the inconsistency of human nature, this man, whose only guilt, with regard to treason, had been caused by his timidity, met his fate with courage, when he found death inevitable. Harvey betrayed more fear of death at the place of execution, though he was well known to have been a man of personal courage, having exposed his life with intrepidity in duels. This gentleman was possessed of a large landed property, and had in many respects borne an amiable character, particularly that of a most humane

mane landlord—a character unfortunately not very common in Ireland! Seduced, like some other men of benevolent hearts, by the fallacious hope that such a revolution might be effected in Ireland by a popular insurrection, as would cure the defects of the political system, and prodigiously augment the prosperity of the island, he had entered into the united conspiracy; but soon convinced, after the insurrection had taken place, of the utter impracticability of such a revolution by such instruments, and of the certain destruction of himself and other protestant chiefs, in case of success on the side of the rebels, he would most gladly have renounced all connection with them; but, as no alternative was allowed, he was obliged to remain among them while they were able to retain the post of Wexford.

'Harvey and Grogan suffered execution together on the 28th; Colclough alone in the evening of the same day. Colclough was a man of very amiable character, of a naturally good understanding, enlarged by culture, and of engaging manners. By education and profession a Romanist, he was a protestant in principle *. Influenced in his matrimonial speculation solely by the personal merit of the object, he married a lady of a congenial soul, whose endowments of mind and amiable qualities fully justified the wisdom of his choice. So void was he of religious bigotry, that he recommended to his wife not to conform to his mode of worship, since to follow the dictates of her conscience in adhering to the protestant religion (in which she had been educated) would be more pleasing to him. This will be attributed to a deistical indifference in religious matters, by those who allow liberality to deism and deny it to Christian charity, of which I cannot suppose any Romanist of a cultivated and discerning mind to be divested, be the adventitious rules of his religion what they may. Seduced by the like fallacious idea as Harvey, he had embarked on that tempestuous ocean, whence was so seldom permitted a return; and made too late the horrible discovery, that the instruments of political reform were an ungovernable mob of outrageous bigots, among whom none, except the instigators of sanguinary violence, could have effective influence.'—

'In the flight of the chiefs from the unbridled host which they had vainly hoped to command, he retired with his wife and child to one of the Saltee islands, of which he was landlord, nine miles from the coast of the county of Wexford, and chose for his temporary abode a cave, which he furnished with provisions, and where he hoped to remain concealed until the fervor of prosecution should abate. But Harvey, knowing his place of retreat, and wishing to avail himself of the same opportunity of concealment, embarked so incautiously to follow him, as to afford a foundation for conjecture and discovery.

'* I mean not to say that he preferred the forms and ceremonies of the protestant to those of the Romish religion, to which he had been habituated. I believe the contrary to have been the case. But he was so far a protestant as to reject all those persecuting doctrines of the Romish church, adverse alike to reason and Christianity, which have caused so much bloodshed and calamity among mankind.'

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He and Harvey surrendered without resistance; though from the nature of the place they might have made for some time a defence.—At his trial and execution he displayed a calm intrepidity of spirit, and a dignity of deportment attempered with mildness, which commanded the admiration and esteem of the spectators; and died so strongly impressed with the horror of atrocities attendant on revolutionary attempts in Ireland, that doubtless, if he had been pardoned, he would have become as loyal a subject as, with exception of his political conduct, he had always been an excellent member of society.'

In the remainder of this volume, the author partakes too much of the temper and views of the excellent narrator of Killala *, to differ materially from him in statements.

Mr. Gordon estimates the losses occasioned to Ireland by the rebellion at about two millions. Great as these are, yet we firmly believe that the grand measure which has been adopted since they took place, if it be properly followed up, will more than repair them; and that it will raise that suffering country to the state of opulence and prosperity, of which her soil and position render her so eminently capable. Nothing has for ages stood in the way of this important event, but a nominal independance, in fact a most injurious dependance, now happily exchanged for the substantial blessings of the British constitution. The administration of this great and powerful empire needs not regard with a jealous eye the Irish catholics, if they experience from it a magnanimous, generous, and paternal treatment;—a seminary has been erected for them at home;—let salaries be allowed to their ministers at the public expence;—and then nothing can be dreaded from their emancipation. *Jo..s.*

ART. VI. *Sermons sur le Culte Public*, &c. *i. e.* Sermons on Public Worship. By Louis Mercier, Pastor of the French Church in London. 8vo. 2 Vols. Cadell jun. and Davies, &c. 1801.

THE first of these volumes contains nine discourses in defence of *public worship*; the expediency and utility of which have been questioned by some late writers, and more particularly by an anonymous author who signed himself Apeleutherus, in a tract intitled *An Effort to attain intellectual Freedom*. In sermon 1st. M. Mercier inquires into the original intention of that part of the Mosaic law, which enjoins the sanctification of a day of repose, commonly called the Sabbath; and he considers it in two points of view; viz. as a *religious* and as a *civil* institution. In the second sermon, the author applies the principles which he had laid down in

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* See M. R. vol. xxxi. N. S. p. 309.

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the first, to the present times and circumstances. Here he proposes the following questions: 1. Was the sabbatical institution abrogated by the Gospel? 2. What day ought to be sanctified under the Gospel dispensation? 3. What is forbidden and what is permitted on that day? 4. What pretexts are alleged for dispensing with this law?—It will readily be conceived in what manner these questions are here answered; and we doubt not that the generality of Christians will be satisfied with the solutions, although they may perhaps have little effect on the minds of the author's polemical antagonists. On the first question, indeed, his arguments appear to be infirm. If the observation of the Jewish sabbath be obligatory on us Christians, we can see no substantial reason for dispensing with the other parts of the Hebrew ceremonial law. We would advise those, who have any doubt on this subject, to read Cappellus, a Protestant divine of the 17th century, who has fairly exhausted the subject in his tract *De Sabbato*, published with his other excellent works, in folio, at Amsterdam, 1689.

The third and fourth sermons consider the nature of public worship in two principal points of view, viz. *adoration and instruction.* The former is called by the author '*a want of the heart* (*un besoin du cœur*); since every man, who feels his own dependence, acknowleges the hand of his benefactor, and is sorry for having offended him;' and the latter is termed 'the true nourishment of the soul.' Both these discourses contain many good remarks, which we recommend to the serious perusal of those who are inclined to despise and neglect public worship.

In the remaining five sermons of vol. I. the author examines and appreciates the various pretexts which are urged against frequenting places of public worship; of which the first is *that it is sufficient to lead a life morally good*, justified by a text of Scripture, "obedience is better than sacrifice:" 'true, (says this animated preacher)—but because obedience is better than sacrifice, does it follow that sacrifice is nothing worth; and because exterior worship is useless, if unaccompanied by obedience, may we safely conclude that this dispenses us from attending public worship?'—Here the warm imagination of M. Mercier carries him rather too far: since he doubts whether a person *can* be a moral honest man, without attending public worship,—or, at least, whether he can long remain so,—or, in fine, whether, if he have ceased to be an honest moral man, he will, without the aid of public worship, regain that character.—Another pretext for not attending public worship is, *that it has, in general, but little influence on the*

morals. To this the author replies, 'that, if it should not always make us *better*, it may prevent our becoming *worse*;' which he endeavours to prove both by reasoning and by experience.—A third pretext is drawn from the conduct of preachers; "who *say*, but *do* not." Here M. Mercier takes into consideration the following queries: 1st. How far the accusation is grounded? 2d. If it be partly true, where lies the blame? 3d. What conclusion can be drawn from it, against public worship? All these queries he answers in a very satisfactory manner.—A fourth pretext is founded on the assumption that *we learn nothing from sermons that we did not know before.* To such as hold this language, the author observes: 1st. 'I doubt whether you have studied the truths of religion and moral duties, so fully as you imagine. 2dly. If you have learnt all these, is there no danger of your forgetting them? 3dly. If they be still present to your mind, do you apply them to practice? 4thly. Supposing that you can answer these questions in the affirmative, this would be no sufficient reason for neglecting public worship.' Each of these propositions is explained at some length in this discourse.—A fifth pretext is couched in the form of a query: *Is not* domestic *worship sufficient?*—and here M. Mercier labours to prove the negative.

These sermons are written in a clear, easy style, and occasionally rise to a species of eloquence which borders on declamation. We quote, for an example, the following address to the philosophers:

'Let men call you the benefactors of humanity, all ye who, by extending the sphere of our ideas and our knowlege, by inventing and perfecting the arts, labour every day to rectify our errors, or multiply our enjoyments—ye merit the appellation, and with respect I pay you the tribute of my thanks:—but, after all, on viewing only the fair side of the picture, and making the most advantageous suppositions in favour of human wisdom,—how pitiable were the case of man, possessing a soul of fire and desires which eternity alone can satisfy,—how pitiable, I say, would be his case, if he had no knowlege of another sort! There are, then, other problems, other mysteries, of which my heart loudly demands the solution. Who am I? Whence came I? For what purpose was I created? How can I render propitious to me the Being who was pleased to form me out of nothing? How shall I regain his favour, if I have had the unhappiness of offending him? What shall I one day be? Am I, in my apprenticeship of felicity, only to see it slip from me, at the moment at which I thought to lay hold on it? Why this interminable combat between my reason and my passions? Why, &c. &c.'

The second volume contains nine sermons: in the first of which, M. Mercier answers the frivolous objections of those who neglect public worship on account of their domestic circum-

stances. The second is a resumption, or recapitulation, of the eight preceding sermons. Sermon III. is thus intitled: '*The culpable absurdity of public worship, if it have no influence on morality.*' 'To imagine (says the author) that the most assiduous attendance on public worship can supply the place of good morals, or compensate for bad morals, is the most absurd and dangerous of superstitions.—In vain you are the most scrupulous observer of all the parts of public worship, if it tend not to influence your conduct, and to direct your steps in the paths of virtue.' All this is perfectly just: but was it requisite laboriously to establish so acknowleged a truism?—In sermon the fourth, the preacher descants on the various causes which prevent the good effects of public worship. These, he thinks, are chiefly four; *doubts* about the truths of religion, *ignorance*, *pride*, and *dissipation*.

The five remaining discourses are called '*sermons des circonstances*,' or occasional sermons; which the author has classed with those on public worship, because the first four have a sort of general relation to that subject, and the last has been published at the desire of his auditory.

The subject of the first occasional sermon is: *what is to be done in the time of Calamity, whether public or private:* considered from Acts, ii. 37. "Men, brethren! What must we do?" A Fast-day sermon, full of good remarks. The second is a discourse pronounced on the Thanksgiving-day, Dec. 19th 1797, in which the preacher attempts to shew, 1st. That the favors of God do not authorise us to believe that he will not punish us, if we deserve punishment. 2dly. That on the contrary, those very favors furnish a proof that he will punish us more severely, if we hasten not to disarm his just wrath.—Sermon III. was a thanksgiving discourse preached November 29th 1798, on the victory of Admiral Nelson.—The fourth is a fast-day sermon, for Feb. 27th 1799, *on the influence of good or bad morals on the prosperity of nations.*—The concluding sermon was preached on the Anniversary of the Swiss Society, *on the love of one's country preserved even among foreigners.*

The reader will not discover in these volumes the close and copious reasonings of Bourdaloue, nor the affecting pathos of Massillon, nor the neat elegance of Saurin: but he will find religion without superstition, zeal without rancour, and maxims of the best morality. The author everywhere speaks the language of a pious, enlightened, and liberal theologian; and many of his arguments in favour of public worship are, in our apprehension, conclusive. Without some sort of public worship, religion, social religion, can scarcely subsist; a few philosophic minds may proudly fancy that it is not requisite: but the bulk of mankind are not philosophers.

ART. VII. *German Grammar, adapted to the Use of Englishmen.* By George Henry Noehden. Phil. D. 12mo. 7s. 6d. Boards. Mawman. 1800.

THAT a good grammar and dictionary of the German language, for the use of Englishmen, have been much wanted, is a fact acknowleged by all those who have lately wished and attempted to learn that language: which, although a sister dialect, is less easily attained by a Briton than perhaps any other European tongue. This difficulty arises not from the words separately considered, but from their very different construction and arrangement; and the principal defect of most grammars has originated in the little attention that has been paid to this subject. Dr. Noehden has in a great measure supplied this deficiency; and we consider this particular section of his grammar as the most useful part of the work.

An *Introduction*, of 21 pages, contains an historical account of the different German dialects, which, in writing, have gradually coalesced in what is now called *High German:* a term that ought not to be confounded with what is denominated *Upper German*, or that dialect which is spoken in the more southern parts of the Empire, and which is contrasted with *Nether German*, spoken in the north.

'Those two idioms, the Upper and Lower German, essentially differ from one another, not merely in the pronunciation of the same words, but in the words and phraseology themselves. They diverge more widely than the Attic from the Ionic, or the Ionic from the Doric, in antient Greece. The Upper German is in its elocution hissing and guttural, and abounds in deep and broad sounds. The Lower German, on the contrary, has a clear and soft enunciation, and generally avoids such sounds as are harsh and unpleasant to the ear. It renders the organs of speech supple and flexible, whereas the former so contracts or distorts them, that, in some degree, it disqualifies them for the pronunciation of any other language. Hence we find that those inhabitants of Germany, among whom the Lower German prevails, acquire with facility the pronunciation of foreign tongues, while those of the south, or Upper Germany, have to struggle with insurmountable difficulties.'

Dr. Noehden, who is probably a Lower German, gives the preference to that dialect; which, he thinks, is more harmonious than its rival. We have known Germans who thought otherwise: especially those who came from Franconia. The *Upper German* was cultivated at a much more early period than the Nether German, and maintained its pre-eminence until the reformation; when Luther, by embellishing his native dialect, the Upper Saxon, gave rise to a new language, which has been refining

ever since, and is now called simply the *German tongue:* because it has ceased to be a provincial dialect, and has relinquished all local peculiarities.—The questions, then, are, where is it best spoken? and in what part of Germany is it most eligible for a foreigner to learn it?—The preference was long given to its birth-place, the Electorate of Saxony; and particularly to Meissen and Dresden: 'but of late years (says the author) this prerogative has been disputed by other towns, and in other provinces; for instance, in the circle of Lower Saxony, such as Hamburgh, Brunswic, Hanover, Göttengen, &c. and some in the north of the Upper Saxon Circle, as Berlin: in short, all the places of note, within the verge of the Lower German dialect.' Dr. N. observes that the natives of Lower Germany possess a great facility in pronunciation, and more easily divest themselves of their provincial habits, than the Upper Germans; and hence, he thinks, they speak *High German* with a superior degree of purity and accuracy.

The provincial aberrations in the Upper Saxon mode of speaking are these;—a want of discrimination between *b* and *p*; *d* and *t*; *g* and *k*; for example, they pronounce *baum*, *paum*; *der*, *ter*; *gott*, *kott*. They confound *s* with *sh*, and say *shprechen* for *sprechen*, and *dursht* for *durst*.—On the other hand, the principal misnomers of the Lower Saxons are these;—They change the hissing sounds where they should not, and say *slagen* for *schlagen*. They pronounce the letter *g*, like our *y*, and say *yott* for *gott*; *yarten* for *garten*, &c. At Berlin, we believe, this is the common pronunciation, which is certainly more smooth than the other; although the present writer tells us that it is 'unjustifiable,' and that the true sound of that letter is the same with that of our hard *g*.

The grammar itself is divided into two parts, of which the former treats on *etymology*, and the latter on *syntax*. Respecting the pronunciation of the letters, we think, the author is rather prolix, and might have greatly condensed his matter. Sect. 3. on the *accent*, is well worth attention. In the other parts, we observe nothing uncommon; except, as we have already stated, the remarks *on the arrangement of words*. This is the subject of the 3d ch. of part second, and should be carefully perused by every learner of the German language. Indeed it is almost indispensably necessary: since 'the Germans have a settled method of arranging the parts of speech in a sentence, which is at present so incorporated with the genius of the language, that any deviation from it may be regarded as a grammatical offence.'—There have been some authors, we are told, who have wished to depart from this system, but they failed; and

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their ineffectual endeavour has only served as a *test* of the prevailing usage.

The appendix contains a few extracts from Wieland, Herder, Goethe, and Schiller, with a literal English version for the use of beginners: followed by a very short *collection of phrases*; which, we are inclined to think, might have been better chosen, and not seldom better translated. Here we cannot help observing that, in an elementary book, that translation of words and phrases which comes nearest to the idiom of the words and phrases to be translated is always to be preferred, though it be not always, perhaps, so elegant as other expressions. For example; we would have *der magen* translated, *the maw; kleidung, cloathing; schweinefleisch, swine-flesh:* adding, when necessary, the more common terms, *stomach, cloaths, pork,* &c. In like manner, we would not render *sie essen nicht,* "you do not eat," but "you eat not:"—nor *eilen sie nicht* "do not be in a hurry," but "hurry yourself not." Even when a literal version deviates from the English idiom, it would be more useful to the learner to have it presented to him. For instance: *wollen sie zu mittag bey mir essen*: "will you at mid-day with me eat." i. e. *will you dine* with me.—*Darf ich sie bitten,* "dare I you beg."—*Wie weit ist Berlin von hier*; "How wide is Berlin from here."—*Kann ich über nicht hier bleiben?* "Can I overnight here stay?" It is inconceivable how much a *Chrestomathia* of this sort contributes to the rapid progress of the scholar. We speak from experience.

The author promises us a dictionary, *English* and *German,* and *German* and *English,* in octavo: in how many volumes, he says not: but in order to be in any degree like a complete *Lexicon,* it cannot be comprehended in less than *four.* In the *German* and *English* part, we recommend it to Dr. Noehden to take Schwan's *German* and *French* for his model.

Ged.

Art. VIII. *The History of France,* Civil and Military, Ecclesiastical, Political, Literary, Commercial, &c. &c. from the Time of its Conquest by Clovis, A. D. 486. By the Rev. Alexander Ranken, one of the Ministers of Glasgow. Vol. I. 8vo. pp. 540. 9s. Boards. Cadell jun. and Davies. 1801.

The division of his subject, which Mr. Ranken has adopted, will naturally bring to the recollection of our readers Dr. Henry's History of Great Britain, and the mode which he pursued in the composition of it. In his preface, Mr. R. has thus stated the reasons for his adoption of this plan:

'Many years have elapsed since I began my enquiries into French history, and to write essays on that subject. The plan which I pre-

ferred when I resolved to publish, required both that these essays should be considerably altered in their form, and that others more recently composed should be added: this will account for that variety which may appear in the style.

'The plan was not suggested by Dr. Henry's History of Great Britain; but in attempting to arrange the several essays afterwards, a similarity was observed; and on farther deliberation I resolved to adopt his plan, and proceed in composing what was then wanting to complete it. I admire his work, and *will* be content if I shall be thought to have successfully imitated it.

'The First Book, therefore, which this Volume contains, is divided into Seven Chapters. The First Chapter is the History of Civil and Military Affairs; the Second, is the History of Religion and of the Church; the Third, is that of Laws and Government; the Fourth of Literature; the Fifth, of the Arts; the Sixth, of Commerce; and the Seventh, of Language, Customs, and Manners.'

The author considers the conquest of France by Clovis as the origin of the French monarchy; and he does not extend his inquiries higher than that period, because he justly represents their previous annals as involved in impenetrable darkness and obscurity. The Franks, before that time, were German Tribes, having no sovereignty but over their own families, without any certain or settled territory, and almost without a fixed name. 'From the conquest of Gaul by Julius Cæsar, (observes Mr. Ranken,) till its conquest by Clovis, the history of the Gauls belongs to the history of the Roman Empire, and could not with propriety, nor with success be detached from it.'—This period, as also a considerable part of that which is discussed in the present volume, is illustrated in Mr. Gibbon's great work; and it would form no unpleasant nor unprofitable occupation to compare the statements of the two historians. The plainness and simplicity of Mr. Ranken are strongly contrasted by the study of ornament and the affectation of singularity which are so evident in Mr. Gibbon; and this opposition of manner and style struck us more forcibly in the character of Charlemagne, than in any other instance. If it should be urged that the present writer is too favourable in his account of that illustrious monarch, it must be allowed that "the historian of Rome" (a title which Mr. G. was fond of appropriating to himself) has been unjust to his merits, and treated his memory with unbecoming levity.

The detail of the conduct of the different Princes of the Merovingian race is curious and interesting, though our feelings are frequently shocked by the enumeration of those enormities which were too common in all countries at so early a period of society. Pepin le Gros (also called *d'Heristal*, from his Palace of that name,) first successfully contended with the monarchs of that race;

race; and the victory which he obtained over Thierri in the year 687, at the Battle of Tertri, altogether annihilated their authority, though it still left them in possession of the title of king. 'Some writers here terminate the Merovingian, and begin the Carlovingian Race; but Thierri, and several more of the same family, his successors, continued nominally kings. They were brought forward on certain solemn occasions as puppets, with all the outward ensigns of royalty, and even surrounded by guards; but it was more to prevent their intercourse with the people, than either for state or safety.' The policy observed and the humanity exercised by Pepin, and by his son, Charles Martel, served to confirm their power, and to enable their successors to assume what alone was wanting to them, the name of royalty. Pepin, the second son of Charles Martel, had placed Childeric the 3d on the throne in the year 743, and he was the last of the Merovingian race; who, beginning with Clovis, to the number of thirty-two kings, had filled the throne of France for 270 years. The causes which contributed to the fall of the one race and the rise of the other are thus stated by Mr. Ranken:

'Rudeness, ferocity, and cruelty, generally characterised them till the reign of Clotaire II.; after him the empire was less divided, and less distracted by civil wars. But the kings themselves became more sensual, superstitious, and indolent. Their frequent and long minorities, particularly after the reign of Dagobert, contributed to the diminution of their dignity and power, and to the increase of the authority and supreme power of the mayors. As the one descended, the other naturally rose, till the people were at last accustomed to look on the latter as their sovereigns. In the progress of a century, veneration for antiquity itself loses its influence; and respect is transferred by new associations, and by new generations of men, from those whose fame is known by means only of history or tradition, to those whose character and atchievements are every day the subject of attention and admiration.

The first Pepin and Charles Martel were both illustrious examples of this effect. Their military skill and valour, their political sagacity, their general good fortune in advancing them personally, aggrandised the state. Pepin, the son of Charles, had already shown, both in his eastern and western expeditions, and in his general administration before and after the resignation of Carloman, that he was not inferior to any of his predecessors. His civil government was vigorous, yet mild and gentle; sufficient for restraining licentiousness and criminal disorders, and calculated at the same time to promote and maintain industry, justice, and peace. His public conduct was not more ingratiating, than were his personal affability and agreeable manners. If a few of the nobles were envious, or jealous of his high rank and power, they were just sufficient to render him the more prudent and cautious. His liberality to the church, and his particular attention to the clergy, secured their favour; and their approbation and influ-

ence were of great importance in the part which he now resolved to act.

'In deposing Childeric, and assuming to himself the august title of king, he considered that the sanction of the pope might diminish the scruples of the people, and convey the crown to him with a religious weight, which might fix it on his head with a firmness equal to that of family and hereditary descent.

'He had cultivated a close intercourse with Zachary, the reigning pope. He often consulted him about ecclesiastical affairs, and caused his answers to be read to the clergy, and to be observed by them with respect and submission. This both gratified the pope, and accustomed the clergy and people to reverence and obey him.

'Zachary, on the other hand, like his predecessor, was involved in the controversy respecting image worship, and was threatened by the arms of both the emperor and the king of the Lombards. The emperor was at the head of the Iconoclasts; the Lombards were Arians; Spain was now subject to the Saracens; and a great part of Germany was still idolatrous. Zachary could place his hope of protection and aid in France alone. He had formerly solicited these without effect, and only waited a more favourable juncture for repeating and enforcing his requests. None could be more favourable than that which was now presented to him. In bestowing or confirming a crown, he might hope for his protection at least on whom he conferred it. He saw, besides, that such an interposition of his authority must increase the importance and influence of the Holy See, and lay a precedent for future interferences of the like nature in the civil and political affairs of Europe.

'At the same time, Pepin proceeded with the utmost delicacy and caution in proposing the matter to him. He knew the importance of a first impression, and was anxious that it should be favourable. Having gained Boniface, bishop of Mayence, the most zealous and popular of all the clergy, and the most intimate with Zachary, he entrusted to him the communication of his design.

'He was not kept long in suspence. His proposal, he was assured, had been well received at Rome. He now therefore more openly and formally deputed the bishop of Virsburgh, and the abbot of St. Denis, to propose as a case of conscience, which required the judgment and sanction of the highest and most sacred authority, "Whether, considering the present state of Europe, it were expedient that the nominal, and real source of authority in the French empire, should be divided? Or, considering the incapacity of Childeric, the lustre of Pepin's family for a century past, and his own high reputation, whether, having been so long in possession of all power, he ought now actually to assume the rank and title of king."

'The case having been duly examined by the pope, he returned the following judgment: "That having considered the whole circumstances of the subject proposed to him, he was satisfied that he who is in possession of the reins of government, may also assume the name of king."

'Matters being so far prepared, Pepin next assembled the states of the kingdom, a great part of whom also were in the secret. The business

business was introduced, and conducted by his friends. They stated the services which his family had rendered to the empire, the peace and prosperity which it now enjoyed under his administration, the danger to which it might be exposed from the Saracens, or the tributary nations now overawed by his vigilance and authority: that to secure the tranquillity of the state, and the happiness of the people, it was highly prudent and justifiable to confer on real ability and worth, the reward due to so many inestimable services: in a word, that it was their interest and their duty to request the noble Pepin's consent, that his title of duke may be changed into that of king of France; that there was no real obstacle; Childeric should be provided for, suitably to his rank and capacity: that the case, as far as religion and conscience were concerned, had been examined by the father of the Christian church, and that he, judging it to be for the interest of both church and state, had advised the calling of this assembly, and the communication of this measure, for their deliberation and decision.

'His friends applauded the scheme; others readily joined their approbation. They expressed their decision by a general acclamation. Measures were taken without delay for the solemn inauguration; Pepin was crowned and proclaimed king of France, and placed, with his queen Bertrade, formally on the throne.

'To give the more solemnity to his inauguration, and to render his person and royalty the more sacred, Boniface archbishop of Mayence, and the pope's legate, who attended on this occasion, anointed and consecrated him, after the manner of the kings of Israel. This ceremony, observed now probably for the first time in France, became customary thenceforward at the coronation of the French kings.

'A suitable account of this event, the reasons of it, the pope's opinion and approbation of it, and the unanimous act of the assembly, were all industriously published and circulated over the empire, and every one seems to have participated in the general joy.

'Childeric, dethroned and deserted, was shaved, and conducted to a monastery, where he died about three or four years after. He had one son, who was in like manner withdrawn from a public and political, to a retired and religious state.'

The author now proceeds to give a view of the transactions in which Pepin was engaged; these he states with clearness and impartiality, and concludes with the following short character of that prince:

'No man in so elevated and active a station, and especially in circumstances so critical as attended the revolution in his favour, ever maintained a character, either considered personally or politically, more irreproachable, or more highly respectable than Pepin. His prud nce was remarkable even to a proverb. In the field, in the council, in the assembly of the people, his opinion was usually solicited, and readily followed. His plans, his decisions, his enterprises, all his measures, were wise and successful.

'Few princes gave so great a share in the administration to the nobles; but the more he condescended, the greater authority and real

real dignity he acquired. No faction disturbed his government, or ever appeared to disquiet his mind. He ascended the throne without bloodshed, and reigned without exciting the groan of oppression.

'He appears to have possessed that well-balanced mind which was not indifferent to any circumstance, but deliberately judged of every step which he pursued. He had quick feelings, and an acute discernment; but his sensibility was regulated by his prudence. Though his habitual thoughtfulness gave an expression of gravity to his temper and manner, he entered cheerfully, and with good humour, into the occasional mirth of his company, and all the ordinary amusements of the times.

'His body was short, but stout and vigorous. At a public show, while a strong lion held a furious bull by the throat almost strangled, he proposed that some of the company should step forward and rescue him. No one daring to attempt it, he rose from his seat, leaped on the stage, cut the throat of the lion, and with one stroke of his sabre cut off the head of the bull; then turning to the company, said, "David was a little man, who slew Goliah; Alexander also was but of little stature, yet had he more strength and courage than many of his officers, who were taller and handsomer than himself."

With the death of Charlemagne, the first chapter of the present volume is closed. As the events of his reign have been frequently discussed, we shall only introduce the author's character of this illustrious prince, under whom the kingdom of France attained its greatest extent and power; referring our readers to the IXth vol. of Mr. Gibbon's history (p. 174.) for the different lights in which he has represented the same personage.

'Charlemagne was of a robust and firm constitution, rather above the common stature. His person was altogether manly and majestic; his countenance open and agreeable; his eyes large, lively, and engaging; his nose aquiline, and his voice clear, though, considering his size, rather feeble.

'His mental talents were more solid than brilliant. A comprehensive and clear understanding, improved by experience, rendered his judgment decisive, and his resolution firm. His mind and habits were formed for extensive business. He accounted it no trouble to rise during the night from his bed, to exercise authority in civil matters; and he often administered justice, or gave orders to the various officers of state, when he was dressing himself. His just discernment of human charac er made him generally happy in the choice of his public officers, and of course almost uniformly successful in his military enterprises, as well as in his ordinary civil administration. He formed his plans with sagacity and prudence, began them with caution, and in their execution was determined and vigorous.

'As a monarch, there is no doubt that he shed much blood. Some apology, however, may be made for him. In every case where he engaged in war, he seems to have done it from a sense of duty. Ambition certainly mingled its influence; for men, even in their purest and best state, are seldom influenced by single motives, and it cannot be

be denied that he was ambitious. In the Italian wars, to which he was called by the bishop of Rome, he appeared to be discharging the duty which he owed to the church and religion, in protecting her against her enemies. In the Spanish war, to which also he was invited by the princes of that country, he appeared as the protector of the oppressed, and as strengthening the barrier of the church on that side against the infidels, so formidable in preceding reigns. The turbulence of the people, or of their princes, in Aquitaine, Bavaria, Saxony, and other parts of Germany, seems always to have been the occasion of the wars and severities with which he visited them. Though these reasons may not altogether justify him, they ought to have alleviated a little the acrimony with which some writers have treated his character.

'As a man, he was humane and generous. He exercised mercy and compassion, as far as was consistent with justice and wise policy. This temper indeed being sometimes abused, was the cause of subsequent severities. Both his friends and enemies carried their trust in his forbearance and forgiveness to an extreme, and thereby provoked his just resentment. His donations were frequent, liberal, and cheerfully bestowed; yet he has been reckoned a strict economist It was probably his attention to economy, among other circumstances, which enabled him to be so extensively and so heartily liberal. He seldom enriched those who served him, but he generally pleased them. His manner was so affable and obliging that it gave a double value to every thing he said or did.

'He was so illiterate in the earlier part of his life, that he could not write even his own name. Princes were not allowed ordinary education, lest it should enervate them, and disqualify them for the business of war. Yet he was fond of learning and learned men. He gave the utmost encouragement to the literature of the times. He invited Alcuin, a famous teacher, from England, and by his directions instituted schools and philosophical academies. Schools, with proper masters from Italy, and other places where they could be found, were ordained to be opened in all the cathedral churches and rich abacies; so that before his death the ecclesiastics began to understand the holy scriptures, and the monks their psalter.

'According to the sense in which religion was understood in those times, he appears through the whole of his life to have been pious and devout. He was attentive to ritual worship, and to religious men; and like his predecessors, erected many sacred edifices. His moral conduct corresponded to his religious principles, and to the rude laws by which society was then regulated *.

' * Eginhart, c. 19. delicately alludes to a suspicion of scandal, or disorders in his family. Speaking of his daughters, he says, "Quæ cum pulcherrimæ essent, et ab eo plurimum diligerentur, mirum dictu quod nullam earum cuiquam aut suorum, aut exterorum nuptum dare voluit; sed omnes secum usque ad obitum suum in domo sua retinuit, dicens se earum contubernio carere non posse, ac propter hoc, licet alias felix, adversæ fortunæ malignitatem expertus est, quod tamen ita dissimulavit, ac si de iis nunquam alicujus probri suspicio orta, vel fama dispersa fuisset."

'He

'He was buried at Aix la Chapelle. His body was embalmed, and placed in a vault on a throne of gold, having on the Imperial robes, above a hair cloth vest which he was accustomed to wear. A richly ornamented sword lay by his aide, with a pilgrim's scrip, which he used in going to Rome. He held the gospels in his hand, written in letters of gold. His head was adorned with a chain of gold in the form of a diadem, enclosing a piece of wood of the true cross. His face was covered with a handkerchief. A golden sceptre and buckler hung before him. The sepulchre being filled with riches and perfumes, was securely shut and sealed, and over it was erected a gilded arch with the following inscription:

"Sub hoc Conditorio situm est Corpus Karoli Magni, atque orthodoxi Imperatoris, Qui Regnum Francorum nobiliter ampliavit, et per annos 47 feliciter rexit. Decessit Septuagenarius Anno ab Incarnatione Domini DCCCXIV. Indictione VII. V. KAL. FEBRUARIAS *."

In the chapter allotted to the consideration of the religion of this period, we meet with many curious particulars. The account of the Arian heresy, and of the Nestorian and Eutychian controversies, is related with fairness and impartiality, and is replete with interest. The following enumeration of the rules by which a female monastery, in the sixth century, was governed, will probably amuse our readers:

'St. Cæsar, bishop of Arles, about A. D. 507, founded a female monastery or nunnery at Arles. As it is one of the first in France of whose regulations we have a distinct account, a summary of them will serve to shew the general nature of the institution.

'Widows, and children above six years of age, were admitted after a year's probation. They were strictly shut up in the monastery, and secluded from all worldly intercourse. They were neither allowed to go out, nor was any person permitted to come in to them, not even into the church whither they went to worship, excepting the clergy of approved reputation, who were necessary for conducting the religious service.

'The abbess, or head of the monastery, attended by two or three of the sisterhood, might occasionally receive a visit, but was prohibited from offering either meat or drink to any one, even to the bishop.

'No one was allowed to have any property; all things were common. The abbess herself was not allowed a servant; they all served themselves, and helped one another. They had each a bed, but slept together, old and young, in the same chamber. They were allowed no means of concealment, no repository, not even a chest, press, or drawer, in which to lock up any thing peculiar or valuable. Their beds were simple, without any ornament. They made their own clothes, which were white and plain woollen. Their head-dress, or cap, was restricted to the height of an inch and two lines.

'They were tasked daily, but forbidden to work embroidery, or to bleach their garments, assume any ornament, or accommodate

'* Eginhart in vit. Car. Magni.'

them-

themselves to any fashion, which they might chance to see or hear of in the world.

'All were taught to read, and spent two hours, from six to eight in the morning, in reading; besides what was read by some one to the rest, while they were working.

'They fasted on Monday, Wednesday, and Friday, every week during the months of September and October. From the first of November to Christmas they fasted every day, excepting Saturdays and festival days; they did the same seven days before Epiphany; from that time to Lent they fasted on Monday, Wednesday, and Friday; and of course all the time of Lent.

'Their usual allowance was two dishes at dinner, and three at supper; which seem to have been chiefly bread and milk in various forms, vegetables, and fish; for they were never allowed butchers' meat, nor even fowls, unless when sick or infirm.

'They were not permitted to bathe, but when it was ordered by the physician.

'The means of correction and discipline were reproof and excommunication; but their excommunication consisted in separation only from public prayers, and from the common table at meals. And if both these failed in producing the desired effect, recourse was had to flagellation.

'It is remarked, as a singular proof of the mildness of St. Cæsar's discipline, that he never exceeded the scripture rule "of forty stripes save one."'

In that division of the work in which the laws of the different nations constituting the French monarchy are considered, we observe many marks of patient investigation and successful industry. We shall close our extracts with Mr. Ranken's view of the Ripuary, and of the Burgundian law:

'The Ripuarii, comprehended, like the Salii, under the general name of Franks, derived their name (*a Ripis*) from the banks of the Rhine which they occupied. Their laws, which are very little different from those of the Salii that we have just now considered, show that their origin, situation, and state of society, were almost the same.

'They were similar in regard to their ranks, or orders of men. Their law is rather more particular with respect to the manner of manumitting slaves than the Salic, and is, on the whole, more favourable to that class of men.

'It settles also more attentively the age and rights of minors. Children, both males and females, being orphans, are declared incapable of being prosecuted, or of raising any prosecution before a court of law, till the age of fifteen, when they may either act for themselves, or chuse curators.

'It is also more favourable to the wife, than either the Roman or Salic law. It declares the marriage portion, *morgangeba*, given by the husband to the wife next morning after consummation, to be hers unalienably. But if, on the husband's death, no writing appeared, stating the extent and particulars of that portion, then she was en-

titled to receive 50 solidi as her portion, and a third part more of all that she and her late husband had earned by their industry, or care, since their marriage.

'It appears that written deeds, as contracts, testaments, &c. were more frequent among them than among the Salii.

'Adoption itself prevailed among them, and was regulated and confirmed by writing, as well as by the *festuca*, or symbol.

'Sales of large property were also made by writing; but if the subject was small, it was held legal before six, or if very small, before three witnesses. In the case of purchasing a large property, it was done in the presence of twelve boys, besides the witnesses, to each of whom the purchaser gave a blow, and a pinch on the ear, to secure remembrance of the sale.

'A testament was made and confirmed in the king's court, in that of the court of the district, or of any other legal judge.

'The fines for injuries and crimes vary in particular cases, but, on the whole, they resemble those of the Salic Law.

'Exculpation appears generally admissible, by means of six witnesses swearing, along with the person himself, to his innocence; but in cases more heinous, as in a charge of having murdered royal or ecclesiastical persons, twelve such witnesses were requisite.

'The ordinary or legal composition for a man's life, is particularly stated, in the Ripuarian Law, as payable either in cattle and goods, or money. The cattle and goods, with their value, are enumerated: and the solidum in this case, instead of forty, is rated at only twelve denarii, which is said to be its ancient value.

'From the Capitularies of Charlemagne annexed to the Ripuary laws, A. D. 803, it seems as if a part of the Franks continued to live then under the Ripuary laws, probably still in or near their ancient territories on the Rhine.'—

'The origin of the Burgundians may be traced obscurely among the Vandal race. Like other barbarous tribes, they pressed forward from the banks of the Elbe, sometimes as allies, and at other times as hostile invaders of the Roman empire, till they finally obtained a permanent settlement in that province of Gaul which still retains their name.

'Their code of laws was composed by Gundebaud, uncle of Clotildus, wife of Clovis. They are also ascribed to his son Sigismund, who probably corrected and improved them. They breathe somewhat the spirit of the Roman law, and are plainly accommodated to the Christian church. The peculiar favour shewn to any Goth who might chuse to settle among them, seems to imply a knowledge of their common northern origin. Their laws are fewer than those of either the Franks or Visigoths, and they are much milder.

'Freemen, freedmen, and slaves, were, like those of the other nations, their ordinary ranks of men.

'A slave once presented with his freedom, could not be reclaimed, from any caprice of his master, or other trivial cause, but by a formal sentence only of a court of justice.

'A father seems to have had less power over his children than among any of the other nations, and particularly than among the Romans;

mans: for he could not alienate their property from them, nor control them in the disposition of it.

'He was still their natural guardian: next to him, the mother was the guardian of her own children; failing whom, the nearest of kin, without any specification.

'The age of majority was fifteen years.

'In case of a daughter's marriage after the death of her father and brethren, the uncle was entitled to one third of her portion, and her sisters to another. If she had no sisters nor uncle, then her mother received one third, and her nearest of kin the other. She retained the other third herself.

'A woman was incapable of alienating from her children, and other heirs, any part of her marriage portion: she could, however, dispose of what she acquired by the testament of her children, or other friends, or by her own industry, as she chose.

'If a woman deserted her legal husband, she was ordained to be choked, or drowned in mud.

'A husband, on deserting his wife, was bound to pay her equal to the amount of another portion, or what he gave for her on his marriage, and a fine besides of twelve solidi. If he could prove her an adulteress, a witch, or a violator of the tombs of the dead, he was liable to make no compensation whatever: but if he dismissed her without any cause, then his fortune went to her and her children.

'Adultery was punished with death. Incest was punished with a fine only of twelve solidi; but the woman was subjected to slavery.

'A parent might dispose, as he pleased, of whatever he had acquired by his own industry; but that which he inherited, or derived from the nation or the king, descended in legal succession to his children.

'If he chose, on the death of his wife, to marry again, it was necessary first to secure the children of the former marriage in their portion, reserving to himself a half only, which he might give or leave to the children of the second marriage. In other respects their rules of succession, of testament, &c. were similar to those of the other nations.

'Prescription followed on peaceable possession after fifteen years; and thirty years completed a right, whatever violence or injury had attended the commencement of the occupancy.

'The laws of the other nations protect any one received into the house, and entertained by another; but the Burgundians are the only people whose laws enjoin hospitality. They ordain a fine of three solidi to be paid by any one who shall refuse hospitality to a stranger: yet they were jealous of foreigners who entered their country.

'Death was the penalty which the law denounced against murder in general. In the cases excepted from that general law, as when provocation was given, the fine for a noble person was but one hundred and fifty solidi; for an ordinary person, one hundred solidi; and for an inferior person, seventy-five solidi.

'Neglect of summons to a court of justice, was punished by a hundred lashes.

'In

'In cases of defective evidence, or when either party was obstinate, recourse was had, as among the other rude nations, to duel, single combat, &c.

'When we reflect on the laws of these several nations comparatively, the first observation which occurs, is the striking similarity of their general principles. Their ranks of persons, their relations, and the duties arising out of them; their rules of property, and forms of tenure and succession; their foundations of obligation, and their causes and effects of legal action, with considerable variety in the detail, bear a strong resemblance on the whole: insomuch that we are likely to be disappointed, if we expected the character of these several codes to be distinctly marked on the people of those regions where their authority once prevailed. Many of the minuter differences were gradually effaced, run into the stronger features of the Roman law, or were obliterated afterwards by the still more powerful impression of feudal times.

'But, in the next place, as a difference is discernible which may be retained—as the milder laws among the Burgundians in favour of children, of females, and of hospitality—as the *patria potestas* among the Romans—or as the manner of attesting sales among the Ripuarians, it will be convenient and curious, in subsequent periods of this history, to be able to trace the customs of those countries or provinces, and to refer them to the original and peculiar laws of their respective ancestors.

'Among the people of Provence, in Marseilles, and that neighbourhood especially, we might expect some traces of the laws of Ionia, whence the colony which peopled that city and country had emigrated; but they appear to have framed new and peculiar rules for their infant settlement. Besides, the Romans early mingled with the people of that colony: it became peculiarly *Provincia Romana*; and was, in progress of time, more impressed with the spirit of the Roman, than of the Grecian laws.'

We receive with pleasure the information that a second volume of this work is in great forwardness, bringing down the history from the death of Charlemagne to the commencement of the third dynasty, or Capetian race of kings; as we are satisfied that a performance of so much merit will meet encouragement sufficient to induce Mr. R. to proceed. S.R.

ART. IX. *The Physical Principles of Chemistry.* By M. J. Brisson, &c. &c. To which is added a short Appendix by the Translator. Illustrated with Seven Engravings. 8vo. pp. 424. 10s. 6d. Boards. Cuthell. 1801.

THIS work appears to have been intended to facilitate the chemical studies of the pupils in the central school of the four nations, in which M. Brisson is the Professor of Natural Philosophy. In the commencement, as is usual in most of the Elementary Books of chemistry, the author first treats of the

the composition of natural bodies, and considers the different states in which these may exist, according to aggregation, accumulation, or mixture. He then notices the affinity of aggregation and of composition; and having given some account of the different states of caloric, as well as of the simple bodies, sulphur, carbon, and phosphorus, he proceeds to the formation of the aeriform elastic fluids. These M. Brisson divides into two classes, viz.

1st. Vivifying:—comprehending atmospheric air and oxygen gas.

2d. Suffocating:—subdivided into three orders;

1. Non-saline gases, as, Azotic, Nitrous, And oxygenated muriatic } Gas.

2. Saline gases,—as, Carbonic acid, Muriatic acid, Sulphurous acid, Fluoric acid, Ammoniacal or alkaline } Gas.

3. Inflammable gases, such as Pure hydrogen, Sulphurated hydrogen, Phosphorized hydrogen, Carbonated hydrogen, Carbonic hydrogen, Marsh hydrogen } Gas.

The characteristic properties of each of these gases are afterward separately described.

The author next speaks of the different states of water, and then treats of the combinations of caloric, oxygen, azote, hydrogen, carbon, sulphur, and phosphorus. In the subsequent lithological part, mention is made of the primitive earths, and of their various combinations; and we perceive that the Gems are divided according to their respective colours: viz. red, yellow, blue, and green. To this part is also annexed a table of the gravity and comparative hardness of the gems. The stones in general are divided by M. Brisson into four orders, namely,—1. Saline stones.—2. Stones properly so called.—3. Rocks.—4. Volcanic products.—The Metals are divided into two orders; the first of which comprehends the perfect metals, gold, silver, platina; and the imperfect metals, copper, iron, tin, and lead. The second order includes the whole of the semi-metals, viz.—Mercury, bismuth, cobalt, nickel, zinc, antimony, arsenic, manganese, tungsten, molybdena,

titanium, chrome, and tellurium *. To this part are subjoined tables, shewing the fixity of the metals in fire, as well as their relative degrees of ductility, hardness, tenacity, elasticity, sonorous property, gravity, oxidability, increase of weight by oxidation, affinity for acids, acidification, and adhesion to mercury.

M. Brisson afterward notices the mineral, metallic, vegetable, and animal acids; and he then proceeds to speak of the alkalies, and of the formation of neutral salts. Here a great number of tables are added, shewing the various combinations of the different acids with the salifiable bases.

We next find remarks on other important chemical subjects, such as the different species of fermentation, on the nature, properties, means of exciting, and propagation of fire, on the specific heat of different substances, and on refrigeration.

In the appendix, the translator has added a table of the new French weights and measures, reduced to the English standard; and also rules for converting the old French weights and measures into correspondent English denominations.

The reader will find an account of M. Brisson's work on *Minerals*, in our 28th vol. N. S. p. 565; and of the translation, in vol. xxxiii. p. 333.

Hatch.

ART. X. *Reports on the Diseases in London*, particularly during the Years 1796, 97, 98, 99, and 1800. By Robert Willan, M.D. F.A.S. 12mo. pp. 360. 5s. Boards. R. Phillips. 1801.

A WISH has often been expressed, by the friends of medical science, that the physicians to public institutions would circulate reports of their observations on the progress of diseases, from time to time. This idea has been happily realized by Dr. Willan, whose character, as an enlightened and accurate observer, is well known to our readers; and the collection of his remarks, during but a short series of years, has furnished the profession with a valuable and interesting volume. As most of these reports, however, have already appeared in some periodical works, we shall confine our view of them to those which are now first printed.—The following description of Hectic, as an idiopathic disease, is given in the preface:

'All the species of Hectic are characterised by the recurrence every twenty-four hours, or sometimes every twelve hours, of heat of the skin, after slight chilliness, with a circumscribed flush of the cheeks, an increased velocity of the pulse, and violent perspirations

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* Uranium seems to be forgotten by M. Brisson.

towards

towards morning. In infancy, childhood, youth, and old age, (See page 19,) Hectic takes place, without any local affection, from changes in the constitution, connected with the different stages of human life. A similar state of disorder is often produced in persons of the middle age, when the constitutional vigour first appears to decline, not resisting as usual the operation of cold, fatigue, and other occasional causes. This state is mostly accompanied with aphthous ulcerations of the tongue and fauces, and a large secretion of frothy phlegm. Under this head also must be ranked the Febris aphthosa, or Hectica aphthosa, often put down in the succeeding lists. It commences with violent and repeated shiverings, succeeded by flushes of heat; with pains of the head, neck, and limbs; roughness of the throat; a dark redness and enlargement of the papillæ of the tongue; likewise an enlargement of the veins of the uvula, tonsils, &c. The formation of aphthæ is immediately followed by a dryness of the tongue, clamminess of the mouth, nausea, hiccough, heat in the stomach, which is increased by medicines, wine, or food taken warm. A diarrhœa supervenes, in which the stools are of a dark-brown colour, and often streaked with blood. The urine is at first clear, but has afterwards a curdly pink sediment, as in other hectic cases There is usually pain and deafness in one ear, with great pain and tenderness in the soles of the feet. A circumscribed redness appears on the cheeks towards evening, attended with a quick pulse, heat of the skin, slight delirium, and restlessness. During the day the patient is languid, and heavy, sometimes thirsty, with but little appetite. After the tongue, fauces, &c. have been healed, the aphthous ulcerations return again, with internal heat, general uneasiness, and the same train of symptoms as at first. By frequent relapses of this kind, the patient is often reduced to an extreme degree of debility, and emaciation; and the whole duration of the complaint is from five to twelve weeks. The cases of Hectic, put down in the last report for the year 1800, were mostly of the kind here described.'

We quote the following excellent remarks on the impropriety of bleeding in some cases of rheumatism, because this is a point respecting which many practitioners are still imperfectly informed:

'The rheumatism but seldom occurs here under its genuine inflammatory form. It is attended, in many cases, with every mark of extreme debility; with a weak and quick pulse, never less than 120; with sighing, fainting, or hysterical symptoms; with spontaneous sweating, and milliary eruptions. Such a state is hinted at by Dr. Musgrave, under the article of Arthritis chlorotica; and was before mentioned, as being occasionally connected with, or succeeded by the Hectica adolescentium (see page 19). On this statement it must appear that blood-letting is generally inadmissible. Some practictioners, however, continue to let blood in most cases of Acute Rheumatism, thinking themselves justified in their mode of practice by the sizy appearance of the blood. The same principle might lead them to empty the whole sanguiferous system; for, every time blood-letting is repeated, the

blood becomes more and more dense, or sizy. I have farther observed, that, by bleeding repeatedly, the pains, swellings, and febrile symptoms, were not only aggravated at the time, but often protracted indefinitely; at least I have seen them continue, under such a mode of practice, upwards of two months. The ill success of it probably first induced other practitioners to adopt an opposite plan; when it was found that Peruvian bark, and vitriolated iron, or the precipitate of it combined with myrrh, as recommended by Dr. Griffiths, afforded both speedy and permanent relief.'

In treating of Chlorosis, Dr. Willan mentions that Dr. Griffiths's well-known mixture is an effectual remedy for this disease, when assisted by exercise and proper regimen. He adds;

'The result of this compound is a precipitation of iron from the vitriol, and the formation of a neutral salt. As the medicine, in a liquid form, is generally found offensive to the stomach, it must appear desirable to obtain separately the precipitate, which may be afterwards combined at pleasure with the salt, with myrrh, or any other ingredient, and made into pills. Such a preparation of Iron I have been in the habit of prescribing ever since the year 1783, and believe that all medical practitioners, after having once given it a fair trial, would be disposed to employ it more frequently than any other Chalybeate. An opportunity of experiencing its good effects is afforded to every one, as it may now be had of the principal chemists in London. it is also prepared with great accuracy at Apothecaries' Hall, and sold there under the title of Ferrum Præcipitatum.'

We must refer to the work for Mr. Moore's account of the process by which the precipitate is obtained.

This collection might supply us with many interesting extracts: but we consider it as a book which ought to be in the possession of every attentive practitioner; and, for this reason, we shall content ourselves with having quoted enough to exemplify the accuracy and candour which are displayed throughout by the author.

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ART. XI. *A Brief History of Epidemic and Pestilential Diseases*, with the Principal Phænomena of the Physical World, which precede and accompany them, and Observations deduced from the Facts stated. By Noah Webster, Member of the American Academy of Arts and Sciences, &c. &c. 2 Vols. 8vo. 18s. Boards. Robinsons. 1800.

THIS American writer has attempted, in the work before us, to supply a great desideratum in medicine. The connection of Epidemic diseases with the medical constitution and physical qualities of the atmosphere is a subject of the highest

interest, but unfortunately we are not yet prepared to investigate it with success. The paucity of skillful observers is more felt on this point, than even the miserable deficiency of facts. If, instead of building up unsubstantial systems, eminent physicians had employed themselves, like Hippocrates, Sydenham, and Huxham, in describing the vicissitudes of the seasons, and the succession of diseases, we should now have possessed valuable materials for the natural history of Epidemics. The object proposed still remains unaccomplished, for Mr. Webster's facts are neither collected nor stated with sufficient discrimination. His apology for this failure is that medicine is not his profession: but from this consideration he might have foreseen the deficiencies of his work.

In consequence of this want of elementary knowlege, Mr. Webster has attempted a distinction respecting Contagion, which appears to us very unnecessary;

'The words *infection* and *contagion* are used by medical writers, and in popular custom, as synonymous, and their etymologies warrant the practice. But I conceive there are distinctions in this quality or power of diseases, of communicating themselves by contact or near approach, which require to have each its appropriate language.

'That quality of a disease which communicates it from a sick to a well person, on simply inhaling the breath or effluvia from the person diseased, at any time and in any place, may be called *specific contagion*. Such is the contagion of the small-pox and the measles, which are therefore called *contagious* diseases.

'That quality of a disease which, though insalutary, will not communicate it without the aid of other causes, as warm weather, or peculiar situation, and habit of body, and which requires the healthful person to be for a considerable time under its influence to give it effect, may be called *infection*. Such is the quality of the plague in all its forms, dysentery, and all typhus fevers. It may, perhaps, be possible for the effluvia of those who have these diseases, to be so concentrated and virulent as to communicate them to a person in health, by a single inspiration of air into the lungs. But if such can be the case in any instance, it is not the ordinary state of those diseases. Even in the plague many attendants on the sick never receive the disease at all; and in most cases healthful persons may, for hours, breathe the air of the rooms where the patients are, without any injury.

'Hence infection is capable of all degrees of activity and force, from a slight impurity of air, which affects no person in health, to that virulent state of air which will produce vomiting in a person suddenly exposed to it. Infection is usually rendered inactive by severe cold; *specific contagion* is never destroyed, but often rendered more active by cold. Hence the winter in northern latitudes usually puts an end to the plague, but makes no favourable alteration in the small-pox. There are some exceptions to this remark, as it regards the plague, which will be noticed in the following work.

'These distinctions, which will appear in the course of this treatise to be well founded, have never been defined or used by European physicians, so far as my information extends; and to the want of them are to be ascribed many errors and absurdities in opinion, as well as warm controversies in regard to the contagion of the plague.'

European physicians, far from overlooking this distinction, were long occupied in discussing it; as the writings of every author on fever and pestilential diseases will testify. They employed, it is true, different terms; and they disputed whether contagion took place *ad distans*, or *per tactum*: but, for several years past, the doctrine of the *contagium ad distans* has been regarded as exploded by facts.

Mr. Webster seems to imagine that physicians attribute the rise of Epidemics, in all instances, to individual contagion: but in this also he mistakes. The cause of plague, or of typhus, it is admitted, may be generated by the confined effluvia proceeding from the bodies of persons originally healthy; it is also allowed that a certain state of the atmosphere may create a more general predisposition to be affected by the application of contagious effluvia: but the propagation of certain fevers by contact, or by residence with a patient, is a fact so completely established by the united experience of physicians, that we must blame Mr. Webster most seriously for deriding the assertion as a prejudice. It will be truly unfortunate for America, if Mr. W.'s opinion should obtain even a temporary ascendency, because it will lead the inhabitants to neglect the most effectual means of averting the dreadful scourge under which they have repeatedly suffered.

If an earthquake in Europe be supposed to produce an epidemic fever in America, we ought to possess a clear account of the progressive action of the noxious cause, from the very foot of Ætna or Vesuvius, on every island and every ship found in the direction of the effluvia, to Philadelphia or New York.—It is likewise impossible, either on this theory, or on the belief of similar influence from a comet, to explain why an Epidemic should be confined, during several months, to so small a portion of the atmosphere as that which envelopes *one* town, whatever be its size. While the yellow fever raged at Philadelphia, persons who fled from the town found themselves in safety at the distance of a few miles in the country. The atmosphere, therefore, was not rendered noxious by any general cause. The *experimentum crucis*, however, on this question, is the success which has attended the removal of patients from their own habitations into fever-hospitals; and the check which has thus been repeatedly given to the progress of Epidemics, even of the plague itself, demonstrates the existence and the evil of individual contagion.

Let

Let us hear no more, then, of these obsolete doctrines, which can produce no result but despair, (since medicine would be in vain opposed to diseases depending on comets or earthquakes); and let the American government, guided by the experience of European physicians, adopt the easy and salutary precaution of establishing large fever-hospitals in their cities, and especially in their sea-ports. When this measure is carried into execution, on a scale sufficiently extensive, it will always be in their power to stifle epidemic fevers in their origin. Posterity will wonder that one visitation of a pestilential Epidemic was suffered to pass over, without recurrence to a method of relief which will appear self-evident to succeeding times.

We have thought it necessary to express our unqualified disapprobation of Mr. Webster's doctrine of Epidemics, on account of the immense importance of the subject; yet it is necessary to add that his collection of facts is very large, and displays a mind of much vigour and general acuteness, though on this subject his information is not accurate.

Fer.

ART. XII. *Two Memoirs on the Cæsarean Operation.* By M. Baudelocque, Sen. Professor of Midwifery in the School of Medicine of Paris, &c. Translated from the French: With a Preface, Notes, an Appendix, and Six Engravings. By John Hull, M.D. 8vo. pp. 240. 6s. 6d. Boards. Bickerstaff. 1801.

THE history of controversies, which unhappily forms a great share of the history of philosophy, is a continued satire on the misapplication of human talents. In antient times, the Faculty were divided in their opinions concerning the best method of boiling water-gruel: more recently, it was keenly disputed in Paris whether a patient, who had a pain in his right side, ought to be blooded in the right arm or the left; and Fontenelle has immortalized the grand controversy respecting the Dutch boy with the golden tooth. In all these instances, the animosity of the disputants seems to have been in the inverse ratio of the importance of the question: but, in the case to which our attention is now called, it must be owned that, however harsh and improper the conduct of some defenders of the Cæsarean operation may have been, the object for which they have contended cannot be deemed trifling.

Dr. Hull, the translator of this volume, having in several instances performed or advised the Cæsarean operation, when the event proved uniformly fatal to the mother, and having been led into a controversy to defend his want of success, has naturally turned his thoughts to a foreign alliance, in order to

support the cause which he was unable to maintain by the result of his own experience. When we are told that the practice has frequently succeeded in France, but never in this country, we are reminded of Æsop's Traveller, who boasted that he could leap to a prodigious distance in Rhodes, though he was incapable of performing the same feat at home: but, when we analyze more closely the evidence collected by M. Baudelocque, the mystery is unravelled. It seems that the Cæsarean operation has *not* succeeded in France, when performed publicly, under the inspection of well-informed professional men, and with every advantage from the manner of executing it, and of care in subsequent dressing and attendance: but that it has answered to admiration, when it has been done with a bad razor in the middle of a forest, or by the horns of a bull in a field! We shall quote M. Baudelocque's own words, on this subject, and shall leave the reader to judge how far the comparative evidence has been properly weighed:

'The case just related, and that of M. Tarbès, appear as proper to engage your attention as the two following, with which they form the most remarkable contrast. In one, fifteen professors of a celebrated school pronounce upon the necessity of the Cæsarean operation: it is performed by one of them under the direction of the others, and is unattended with success. In the other a number of practitioners, almost equal to that of the professors of Montpelier, see no other resource than the Cæsarean operation: it is performed in the midst of this crowd of luminaries, and the event is not more fortunate. In one of the two following cases, one man constitutes himself the arbiter of the destiny of the woman and her infant; he decides upon the necessity of one of the most important operations of our art; he undertakes it without any assistants except her husband, a woman eighty years of age, and a little girl. Two leagues distant from home and in the middle of the night, he deems it as useless to procure the instruments, suitable for the performance of it, as to call in any of his brethren. He operates with a bad razor and he preserves the mother, as he would also have preserved the child, if it had been alive at the time. In the second, which is undoubtedly still more extraordinary, the accoucheur opens the abdomen and the womb of a woman, whom he believes to be dead; he extracts the child, and takes flight the moment the woman, who was only in a syncope, sends forth a sigh and complains of the injury done to her; and this operation is nevertheless followed by the success, which nature seems pleased to deny in most instances to the most wisely combined efforts of art, as if she were afraid to share the glory of it with men, who would seem better entitled than the others to attribute the success to themselves.'

We are sorry to find that so strenuous an advocate for the operation rests the chance of its success on the ignorance and brutality of those who undertake to perform it. Surely an impartial

partial inquirer would beled, by this strange opposition of events, to doubt the accuracy of these romantic accounts. We certainly must deduct, on this consideration, every alleged fact, which the reporters of these Memoirs do not affirm from their own knowlege. They are evidently partial to the adoption of the practice, and they catch with avidity at every testimonial, however slight, which can be produced in its favour. Making this allowance, we apprehend that no judicious practitioner in this country will venture on an experiment, which even M. Baudelocque acknowleges (p. 129.) to be *but seldom* attended with a fortunate result.

In the Appendix, written by the translator, are two additional cases of the performance of the Cæsarean operation in Great Britain, both followed by the death of the mother. When shall we have done with these melancholy proofs of its fatality? We cannot help remarking that the number of instances, in which this operation has taken place, has increased amazingly since the commencement of this controversy. For the sake of humanity, let the subject be dropped; and let those whose passions may have been inflamed by dispute, to an undue degree of pertinacity in the opinion which they have espoused, have time to reflect coolly, and be induced to desist from the repetition of experiments so discreditable to the art of surgery. The present writer is disposed, we observe, to concede one point on this subject. He says:

'The number of fatal cases of this kind, that have been recorded and collected, is now so great as almost to preclude every hope of preserving the life of a mother, affected with Malacosteon, by the Cæsarean operation. The lips of the external wound, though kept in the most perfect contact by means of sutures and adhesive plasters, shew little, or no, dispostion to heal by the first intention; and the effects of the inflammation, arising from the incomplete state of the abdominal cavity, and the injured and exposed state of the viscera, cannot be long supported by these feeble and nearly exhausted systems.'

We suppose, however, that few medical men will agree with him in considering this as a reason for performing the operation on healthy women; and, as he expresses himself, as an operation *of election*, not of *necessity*. The advocates for the Cæsarean section have, till now, represented it as the *last resource*, in very rare instances of deformity; so rare, indeed, that the operation was, till lately, regarded as prohibited by general consent. If Dr. Hull means to recommend this horrible practice *in preference to the crotchet*, we scarcely know terms sufficiently strong to reprobate the publication of such an opinion. What are we to conclude from the following among other expressions?

'We

'We have recourse to it only as an operation of necessity, where we can neither accomplish the delivery by diminishing the bulk of the child, nor by any other means. The practitioners of France and other states on the Continent of Europe perform it, not only as an operation of necessity, but as an operation of election, where the mother may confessedly be delivered with considerable safety, by sacrificing the life of the child: it would appear also, that in general they have recourse to the operation, before the patient has suffered very much from the continuance of labour. Upon these grounds only, I apprehend, is the greater success of the Continental compared with that of the British surgeons to be accounted for.'—'And it may be expected, not without reason, when the propriety and necessity of this operation are universally admitted, and when surgeons proceed to the performance of it in the early stage of labour, that a greater proportion, both of parents and children, will be preserved than has been hitherto done.'

At this happy season of a general peace, we beg leave to propose an amnesty to the violent partisans on both sides in this debate:

"Already have their quarrels fill'd the world
With *widowers* and with orphans:——
'Tis time to sheath the sword, and spare mankind." CATO.

This volume is concluded by some remarks on the *Mollities Ossium*, or *Malacosteon*, as the author terms it, which he imputes to a deficiency of phosphate of lime in the structure of the bones. Dr. Hull has also added some observations on the nosological place of *Malacosteon*, which he proposes to refer to the same genus with *Rachitis*. On this subject, we think, his reasoning is very doubtful. Though some points of resemblance may subsist between these diseases, we know at present too little of the history of *Mollities Ossium* to be prepared for this arrangement. Rickets are so decidedly confined to an early period of life, that we should hesitate to rank with them a rare complaint, attending advanced age, unless it could be proved that the persons affected by *Mollities Ossium* had been attacked by rickets in their youth; which, we believe, has never yet been pretended. Nosological arrangements, which are always arbitrary, are, it is true, of little importance in themselves: but they may sometimes lead to bad practice, and it then becomes necessary to check the zeal of their admirers.

This author, who almost rivals Mr. Chalmers in the number of his appendices, has likewise subjoined an account of three cases of the Cæsarean operation performed in France, in which the event was favourable to the mother; one of these women was again subjected to it in a subsequent labour, and died. Another fatal case (and we hope to hear of no more) is added.

Fer.

ART.

ART. XIII. *A general Account of all the Rivers of Note in Great Britain;* with their several Courses, their peculiar Characters, the Countries through which they flow, and the entire Sea Coast of our Island; concluding with a minute Description of the Thames, and its various auxiliary Streams. By Henry Skrine, Esq. LL. B. of Warley in Somersetshire, Author of three successive Tours in the North of England and Scotland in 1795, and two successive Tours in South and North Wales in 1799*. 8vo. pp. 412. 10s. 6d. Boards. Payne and Mackinley. 1801.

WE have on many occasions found our attention excited, on opening a new book, by an attractive vignette,—sent, like an *avant courier*, to announce the approach of *persons of consequence*; and when we have prepared our eager minds for the visit, we have, like many poor *Maitres d'Hotel*, been disappointed in our company. Mr. Skrine, however, as Sir Archy Mac Sarcasm would say, is none of your *flashy young dogs that gang off like a squab;* though he, too, presents us with a vignette. As he tells us that this design is from the pencil of a lady, we shall forbear saying a word about the *cat and bagpipes*, the *goose and gridiron*, and *old Father Thames the ballad seller;* though we could have wished, in deserved compliment to the author, to have seen a frontispeice from the exquisite hand of Claude de Loraine himself.

Mr. Skrine has here given an *Extraordinary Gazette* of the March of all the Rivers, of Note, in Great Britain, and to the entire sea coast of our island; and, thus informed, we envy not those countries in which the Ganges and Hydaspes, the Cydnus and the Nile, the Tibur and the Po, nor even Pactolus itself, flowin proud celebration: neither do we wish for the deep-laid and surly fortresses of Cohorn and Vauban, while nature has engineered us with her rocks and her cliffs. Considerable travel, and, which is much more rare, enlarged and accurate observation, will be found in this volume: the author of which has surveyed water, wood, lawn, hill, and mountain, (the constituents of landscape,) with very keen and learned eyes; and he has told what he has seen with great perspicacity, and in the easy language of a gentleman. Although, therefore, he should exclaim with the Poet, "*Flumina amem silvasque inglorius*," we must introduce him to the public as a traveller to whom they are highly indebted for very elegant home information, in which the generality of persons have always been most woefully ignorant. In all countries, it is a common question, on seeing a river, to ask its name; and it is as com-

* See the late vols. of the M. R.

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mon an answer, particularly in our own country,—*I cannot tell:* but, all praise and honour be to Mr. Skrine! we shall now know not only the names, but the source, character, and progress of all our rivers; with the mansions, villages, towns, cities, castles, churches, palaces, &c. that brighten their banks, and their pastoral sportings through our beautified meadows; as also where, unblest by shrub or sprig, they run and shiver through the wilds of Scotland and Wales.

We present to our readers a sample of the entertainment here afforded, in the author's account of some of the rivers in Devonshire; commencing with those which assist in forming our great national port of Plymouth:

'THE TAMAR is one of the most considerable rivers in the west of England, rising in the northern point of the district of Stratton in Cornwall, (not far from the source of *the Torrige*, which flows to the northern sea by Biddeford,) and dividing for a long distance Cornwall from Devonshire. *The Tamar*'s course is mostly southward, with some little variations, to the vicinage of Launceston; it then inclines somewhat to the east till its junction takes place, first with *the Lyd* from its cataract, wooded dell, and rocky bridge of Lydford, and then with *the Tavy* from Tavistock; after which that great æstuary is formed, which, descending to the south in several bold sweeps from Salt-Ash, incloses the dock of Plymouth, and afterwards co-operates with *the Plym* to create that large body of water, which constitutes *Plymouth Sound*, thus communicating with the sea.

'*The Tamar* abounds in fine features, and excells in a majestic outline, occasionally attended with rocks, woods, and the usual appendages of romantic beauty. Launceston, the county-town of Cornwall, occupies a fine eminence on the west, above its steep banks, (which are there thickly fringed with wood,) remarkable for the lofty mount which forms the keep of its castle, and divided from Newport by the little river *Atterry*. Somewhat above, *the Werrington* descends to *the Tamar* from the north-west, flowing through the Duke of Northumberland's pleasant park of Werrington. On the Cornish side, a little below Tavistock, Culteal, a curious old seat of Lord Edgecumbe, exhibits the wild beauties of *the Tamar* in great perfection, and contrasts delightfully his ornamented and extended territory of Mount Edgecumbe. *The Tavy*, from Tavistock in the north-east, soon afterwards joins *the Tamar*, (which is still farther increased by *the Lynher*, from Callington, and *the Tidi*, from St. Germans on the Cornish side,) and increasing in importance, as the tide more and more influences it, soon becomes crowded with vessels, and stretches out in broad curving branches, which intersect the country on each side. At length, its receding shores form the winding basin of *Plymouth Harbour*, between the new town created by its Dock, and the Cornish Borough of Salt-Ash, presenting an assemblage of objects in its splendid exhibition of that grand repository of the British navy, which is difficult to be described, and no where to be matched.

'*The*

'*The Plym* here adds its tributary waters to *the Tamar*, rising on the west side of Dartmoor, and inclining to the south-west till it forms a large basin beneath the old town of Plymouth, and the fine woods and plantations surrounding Salterham, the seat of Lord Boringdon. Here is constituted a commodious haven for the numerous merchant-vessels which come to Plymouth, separated from the greater bay filled by the men of war in *the Tamar*. The conflux of these two branches with the sea produces that noble road for shipping called *the Sound of Plymouth*, between Cornwall and Devonshire, opening to the south-east in front of that distant rock in *the English Channel*, on which the famous light-house of Eddistone has at last been successfully constructed, after various failures. The high grounds extending from the promontory of the Ram's Head defend this expanse of water from the west, above which Maker Tower exalts itself, whence signals are hoisted relating to vessels appearing in the channel. The enchanting groves, lawns, and plantations of Mount Edgcumbe, clothe the sides of this noble eminence with the utmost grandeur and beauty with which nature and art can be attended, and the choicest evergreens flourish here almost spontaneously, with a degree of verdure which is indescribable. Thus is formed a terrestrial paradise in the midst of the busiest naval display, which commands most happily the grand objects of the town, dock, garrison, and hospitals, of Plymouth and Stonehouse, with the basins of *the Tamar* and *the Plym*, crowded with shipping, and the greater bay of *Plymouth Sound*, varied with alternate striking views over sea and land.'

In the next chapter, Mr. S. continues his description of the streams of this beautiful county; and we shall make room for a part of his additional account:

'THE YEALME, ERME, AND AVEN, are three inconsiderable rivers, rising in Dartmoor, and reaching the sea in the southern projection of the Devonshire coast. The pleasant spot and Inn of Ivy-Bridge, on the great western road to Plymouth, are found on the banks of *the Erme*, which is there a mountain torrent. The course of all these rivers is southward, a little inclined to the west, and each has a considerable æstuary.

'THE DART originates in the mountainous region of Dartmoor, descending first southward, and then inclining considerably to the east, before it quits that rude district; its winding course is afterwards to the south-east, as it passes Totness, and falls into the sea between Dartmouth and Kingsweare.

'*The Dart* is the principal of all those rivers that are produced by the rocky range of Dartmoor in the centre of Devonshire, which in wildness at least, though not in height or extent, may emulate most of the mountainous tracts of Wales or Scotland, and can display a stronger contrast to the extraordinary fertility and riches of the surrounding districts, than those countries are generally capable of exhibiting. Rapidity is its first characteristic, and this quality it retains long after it leaves those mountains which enclose its source, as it descends into the rich plains of the southern part of Devonshire.

A little

A little west of Ashburton it forms a charming valley, and flows in placid beauty beneath the high hill, which is finely distinguished by the castle and church of Totness. Here *the Dart* is crossed by its last bridge, and, soon afterwards receiving the tide, it rolls in a majestic stream between bold hills covered with cultivation, woods, and villages, disclosing new beauties at every curve, and presenting a grand object to the adjacent country, varied perpetually both in its form and attendant features. The noble ruin of Berry Pomeroy Castle, an old seat of the Duke of Somerset, occupies an eminence on the east, at some distance from the river, below which a very picturesque rivulet descends through a dark winding dell, adding much to the solemnity and beauty of the scene, where the deep gloom of the overhanging wood, which encircles several majestic towers clothed with ivy, inspires that kind of awful dignity which seems suited to the most romantic periods of our antient history. The eminences which enclose the channel of *the Dart* become at last almost mountainous, forming on the west a barrier to the southern peninsula of Devonshire, between that river and *the Tamar*, and on the east to *the Road of Torbay*, while the river, winding between their wooded and rocky bases, passes the very striking position occupied by the hamlet of Kingsweare on its eastern bank, and the singularly irregular town of Dartmouth on its western, the whitened fronts of whose houses, built in stages over each other, and beautifully interspersed with wood and rock, form a curious assemblage of interesting objects. The ivied walls of Dartmouth Castle, with its rustic spire, starting out from beneath a bold rocky hill, close the prospect with great majesty, and strongly mark the proud exit of *the Dart* towards the sea.

'The Teign is the most eastern of all the Devonshire rivers, which take their rise in Dartmoor; its principal source is found near the village of Chegford on the eastern side of that wild district, not far from Moreton-Hampstead. Its course is at first eastward, inclining afterwards to the south till it reaches Chudleigh, a little below which place, the smaller and more western branch joins it; both thus united, form a broad, but short æstuary, inclining to the east, which terminates in the bay of Teignmouth.

'No peculiar character marks either of these streams before their union, but the large basin they at last form is a very striking object, filling the whole space of a winding valley between the protruding eminences, each side of which is beautifully interspersed with woods, pastures, and villages. Teignmouth is one of the pleasantest bathing places on this coast, and the bold red rock, which forms the western barrier of *the Teign* on its exit into the large bay at its mouth, exhibits a grand object, variegated with stripes of green herbage, and protruding its massy pile into the sea.'

We must desist from farther extracts, and shall only add that this volume will maintain a place in our travelling library, as worthy of the time, the expence, and the attention of a gentleman.

Green.

Art.

ART. XIV. *The Philosophy of Natural History.* By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Vol. II. 4to. pp. 515. 1l. 1s. Boards. Robinsons, &c.

THE first volume of this work was published in 1790, and was noticed in the 5th vol. of our New Series: a number of years have therefore elapsed between the appearance of the first and that of the second volume; and from the dedication, we find that this last is a posthumous publication, edited by Mr. Alexander Smellie, son of the late author.

In the commencement, the writer points out the utility of method in every science, and especially the advantages to be derived from a systematical arrangement of natural bodies. He then proceeds to give an historical review of the works of the most celebrated naturalists, with some remarks on the comparative advantages and disadvantages of their respective arrangements and systems.

The second chapter treats of the multiplication and continuation of species; and, after some observations on the division of animals into viviparous and oviparous, Mr. Smellie states the principal antient and modern theories, particularly those which concern the generation of the larger animals. We here find the theories of Hippocrates, Aristotle, Fabricius ab Aquapendente, Harvey, Malpighi, De Graaf, Valisniari, Leeuwenhoeck, Buffon, and Bonnet: but we must necessarily pass over these details, as well for the sake of brevity as on account of the respect which is due to delicacy in a miscellaneous work.

In the 4th Section of this Chapter, remarks are made on partial re-production; and the Earth-worm, Polypus, and Crayfish, are adduced as examples. In the following section, Mr. S. ridicules many of the supposed effects of the imagination on pregnant animals. Although he allows that any violent passion in the mother may occasionally produce deformed or even maimed children, yet he by no means assents to the reality of effects commonly supposed to have been produced by longing, or any other slight and temporary imagination of the mother; and he observes that, 'in these supposed effects of imagination, it may be asked, why are not the impressions, and often cruel ones, of the whip, seen upon the offspring of mares and she-asses? it may perhaps be alleged that the inferior animals have no imagination: no person, however, who observes the œconomy of the most common quadrupeds, can entertain a doubt that they are possessed of this power; but they have not the folly to exercise it in a manner so absurd. A mare, a she-ass, or a cow, though hunger often obliges them to long

violently for particular kinds of food; yet their offspring never exhibit marks of grass, of hay, of cabbages, or of turnips.'

Chapter III. contains observations on the anomalous productions of Nature; and some instances are cited to prove that mules, sprung from the horse and ass, are not entirely unprolific. Remarks are also made to prove the non-existence of the Jumar, an animal supposed to be produced between the bull and mare;—after which, the author concludes the first section by shewing that an union frequently takes place between various species of small birds, and that the hybrids or mules produced by them uniformly retain their prolific powers. He then says; 'I close this section with remarking, that Nature seems to indulge more frolics in the mysteries of Venus than philosophers are apt to imagine; and that some animals, whom we are taught to regard as distinct and original species, may only be mules endowed with the faculty of transmission.'

The second Section contains a plan for cultivating raw silk in Great Britain: but for the particulars we must refer our readers to the original.

Chapter IV. treats of the varieties of man which have hitherto been discovered in every region of the globe;—Varieties in Colour,—in Stature,—in Figure and Features,—in Manners and Customs,—in Religion, Religious Opinions, and Ceremonies;—of Cannibals both antient and modern,—of Human Sacrifices in the Old and New Worlds,—of War and Warlike Instruments,—of Agriculture, and the spontaneous Productions of the Earth,—of Marriages, Burials, Civil Government, Arts and Manufactures, &c. &c.—This comprehensive chapter forms more than one third of the whole work, and is (as must be supposed) a very diffuse compilation. It is impossible, therefore, for us to enter into the various particulars; nor, indeed, does it appear to be necessary. We observe, with regret, that the author has not employed much discrimination in the choice of his sources of information: but, perhaps, the immense extent and variety of the subjects to be discussed may be deemed a sufficient excuse.

Speaking of Cannibals, Mr. Smellie says, (p. 311.)

'The Mysi, a people of Asia, in the neighbourhood of Troas, killed and *eat* such prisoners as they took in war *. Why, says Hieronymus, do I speak of other nations, when I saw, while I was in Gaul, the *Scots*, who inhabit a considerable part of the island of Britain, *eat human flesh*; and, when they found in the woods shepherds and keepers of hogs, they cut off the *hips* of the men and the *breasts* of the women, which they esteemed as the most delicious re-

* Flor. lib. 4. c. 12.; and Schedius de Diis Germanis, p. 403.'

past.

past *. In describing the Scythians, Herodotus informs us, that to the north of a certain desert, a nation existed in his time called *Androphagi*, because they feasted on *human flesh* †. Herodotus, in the same book, makes frequent mention of these Androphagi. Antony, with a view to overturn the Roman government, took a solemn oath from his associates, which was attended with a most infamous solemnity. After sacrificing a *boy*, the oath was administered over his entrails, which afterwards were *eaten* by these conspirators ‡.'

Concerning human sacrifices, the author observes, that

'*Human sacrifices*, even in the days of Plato, were not unfrequent in almost every district of Greece ‖. The goddess Diana was supposed to be incensed, because Melanippus and Cometho were married in her temple on the very night of a festival. The oracle, upon this momentous occasion, was consulted; and the response was, that, to appease her godship, a *boy*, and a *girl* of the greatest *beauty*, should be annually sacrificed §. To a statue of some barbarous divinity, said to have been brought from Taurica to Lacedemon, the oracle commanded that *human sacrifices* should be offered. But Lycurgus abolished this horrid rite ¶. Pelopidas, when his situation in war was critical, dreamed that the favour of the gods must be obtained by *sacrificing* a young *virgin*. Some of his generals insisted that the will of the gods should be implicitly obeyed. But others opposed the perpetration of a deed so shocking and unnatural. While, says Plutarch, the chiefs were disputing upon this more than brutal subject, and Pelopidas himself was hesitating, a young *mare*, leaving her pasture, ran towards the camp. Theocritus, the seer, instantly called out to Pelopidas: behold the victim the gods have prepared for you, and they expect no other *virgin!* The mare, with the usual solemnities, was immediately sacrificed **. It is impossible not to recollect the similarity of this event to that of Abraham and his son Isaac. A *mare* and a *ram* make no considerable variation in the two stories.'

These observations are concluded in the following manner:

'What, in the name of wonder, should have given rise to an institution so apparently contrary to every principle of human nature, and yet so universally diffused over the whole globe? That it originated from superstition is unquestionable. But that answer is too general. There must be a progress in superstition, as well as in every other acquired affection of the mind. Whenever men, (which must have been coeval with their existence), acquired ideas of superior powers, they ascribed to them human passions, and human frailties. If they imagined that, by any action, they had incurred the displeasure of a

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'* Hieron. adver. Jovian. lib. 2.'

'† Herodot. Melpomene, s. lib. 4. § 18.'

'‡ Dio Cass. edit. Xiphilini, 27.'

'‖ Plato de Legib. lib. 6.; and Travels of Anacharsis the younger, in Greece, vol. ii. p. 348. Trans.'

'§ Pausan. lib. 7. cap. 16.' '¶ Ibid. lib. 3. cap. 16.'

'** Plutarch, vol. ii. edit. Bryan. p. 222.'

particular god, or powerful being, terror was the inevitable consequence. The next feeling was, how is this angry god to be appeased? It was not an unnatural thought, that such articles of provisions as were agreeable to themselves would not be unacceptable to their gods. They accordingly began with offerings of their choicest fruits. But, after a priesthood was established, it was soon discovered that such simple offerings were not sufficient. They taught the people, that the gods liked more substantial food. The animal tribes were the next objects of propitiation for sin. This new object was particularly agreeable to the priests, who in all ages were fond of good eating. They at first contented themselves with sacrificing and devouring the feathered tribes, such as turtle-doves, cocks, &c. This answered very well for some time; but still it was not enough. As the number of priests gradually increased, birds alone were not thought to be sufficient to support them They, therefore, had recourse to the quadrupeds; because the sins of the land were still increasing, in proportion to the increase of population. Hence they proceeded to sacrifice lambs, kids, hogs, rams, and goats. Not satisfied still, the priests insisted that the people, in order to avert the vengeance of the gods, and procure pardon for their numerous and complicated iniquities, should feast them with heifers, bullocks, and oxen. These priests, it should appear, after tiring of birds and the smaller quadrupeds, like honest Englishmen, at last gave the preference to good roast-beef.

'This sacrifical progression has not hitherto been unnatural. But the step from quadrupeds to the human species is very wide; yet there are many recorded instances, in almost all nations whose ancient history has come down to us, of this diabolical practice; and we have seen that it still exists in most of the islands of the Pacific Ocean which have been visited by our late navigators. Here the theory of feeding priests may seem to fail; but it must not be entirely relinquished. In the rude stages of society, Cannibals, or eaters of human flesh, have, at different periods, been diffused over the whole habitable globe. Superstition, or rather something more gross, must have given rise to an action so generally repugnant to human nature. The dreadful institution of murdering and roasting men, with a view to appease the wrath of the gods, was soon succeeded by eating their flesh. When this was perceived by rude and often starved barbarians, the priests, or superintendants of such detestable rites, preferred men to all other animals. This motive could not be held out to the people To them a more powerful engine was exhibited. Upon particular emergencies, when their minds were in the highest agitations of terror, whether from real or superstitious causes, the poor deluded creatures were told, that the resentment and wrath of the gods were so great, that neither birds nor quadrupeds, nor any of the inferior animals, would be effectual to avert their vengeance. There was only one step farther. Instead of birds and quadrupeds, nothing less than individuals of the human species could appease these insatiable gods, the existence of whom was firmly believed by ignorant men, and strongly inculcated by wicked priests.'

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In chapter v. the author treats of the nature and efficient causes of sleep and of dreaming. He is of opinion that dreams are characteristic of the dreamer; and that, instead of a *diary*, a *nocturnal* would more effectually unfold the real dispositions of men. He then says;

'For the sake of illustration, and to shew that this scheme is not impracticable, I shall subjoin, as a specimen, the capital scenes of a few nights' dreams which I recorded thirty years ago.

'*Specimen of a Nocturnal.*

'The first night I found myself in a most tremendous situation. Alarmed by a sudden shock attended with a hollow subterraneous noise, I ran out to the streets of this populous city, in order to discover the cause. A dreadful prospect presented itself to view. The ground began to undulate like the waves of the sea; sheets of fire dazzled the eye; peals of thunder stunned the ears; the buildings split in a thousand directions; and, had not the native horrors of the scene soon restored me to reason, I should infallibly have been crushed to atoms.

'The second night's entertainment, though not so alarming, was much more extravagant and ludicrous. I was for some time diverted with a furious dispute between Dr. MONRO and Dr. WHYTT concerning the uses of the *Deltoid Muscle!* The combatants at length became so hot, that they were just proceeding to give the dispute an effectual termination by the intervention of the cudgel, when I awoke; and behold it was a dream!

'The third night, I found myself in the midst of a brilliant company of ladies and gentlemen. Cheerfulness and innocence seemed to beam from every countenance. I was treated with the utmost affability and complaisance. My heart began to exult with the most pleasant emotions. The music struck up; each took his fair partner by the hand, and a sprightly dance immediately commenced. My spirits were much more elevated than I ever had experienced on any former occasion. I moved through the various evolutions of the dance with as much ease and alacrity as if my body had been a mere vehicle of air. But, in the midst of this enchanting scene, while setting to a young lady, my *breeches* fell plump to my heels! I quickly attempted to lay hold of them; but in vain. The very power of reaching forth my hand was abstracted from me. I remained fixed as a statue, and the dance was interrupted. The blushes of the company discovered how sensibly they felt my misfortune; but none had the courage to assist me. In short, the feelings peculiar to such a whimsical situation became at last so exquisitely painful, that I should infallibly have fainted away, had not sleep instantly departed, and restored me to reason and joy.

'The fourth night's employment was still more serious and awful. I saw a groupe of winged angels descending from the sky. One of them, who seemed to lead and command the rest, had a large golden trumpet in his hand. When near the surface of the earth, he sounded the instrument, the noise of which made all Nature shrink. He announced the arrival of the last day, that day when the quick

and the dead are to be judged, and receive everlasting rewards or torments, according to the merit or demerit of the deeds done by individual mortals. Astonishment and anxiety arrested all the living. They stood motionless, and looked aghast. A new scene instantly appeared. I saw the dead rising in myriads all around me. I particularly remarked, that, in the *Grey-friars'* church-yard, *hundreds* of both sexes pushed one another out of the *same graves!* The day was so cold and frosty, that the terrified expectants of doom were all shivering. Another phænomenon solicited my attention. I saw immense numbers of *leaden pipes* filled with *cold water*. Another trumpet was sounded, and the angel proclaimed, that, instead of being roasted in the *flames* of hell, the *damned* were to have their *limbs* eternally immersed in these *water pipes*. Terrified, and half-petrified with this frigifying idea, *I got the start*, and awoke. Upon examination, I found, that, by some accident, my limbs had been uncovered, and were excessively cold. This simple incident produced the whole scenery I have represented.

'But here I must stop, lest I should discover more of my own character than would be consistent with prudence.'

We could not resist the temptation of quoting this whimsical production: but, having so done, we shall abstain from any comment on this or any other part of the *reverie;* leaving our readers to adopt the author's hypothesis, and judge of his character from this display of his nightly visions. Perhaps they will think that he has already 'discovered more' than was 'consistent with prudence;' as would most probably be the case in all such confessions of nocturnal faith.

The VIIth. chapter has for its title '*Of the Language of* BEASTS,' and the author closes it with the following curious apology for the *Loquacity of* WOMEN:

'It is a very antient adage, that Nature does nothing in vain. To women she has given the talent of talking more frequently, as well as more fluently, than men: She has likewise endowed them with a greater quantity of animation, or what is commonly called *animal spirits*. Why, it may be asked, has Nature, in this article, so eminently distinguished women from men? For the best and wisest of purposes. The principal destination of all women is to be mothers. Hence some qualities peculiar to such a destination must necessarily have been bestowed upon them. These qualities are numerous: A superiour degree of patience, of affection, of minute, but useful attentions, joined to a facility of almost incessant *speaking*.

'Here, however, I must confine my observations to the last conspicuous and eminent accomplishment. To be occupied with laborious offices, which demand either bodily or mental exertions, and not unfrequently both, is allotted to the men. These causes, beside their comparative natural taciturnity, totally incapacitate them for that loquacity which is requisite for amusing and teaching young children to *speak*. But the employments of women are of a more domestic kind. Household affairs, and particularly the nursing and

training of children, are fully sufficient to engross their attention, and to call forth all their ingenuity and active powers. The *loquacity* of women is too often considered, by poets, historians, and by unthinking men, as a reproach upon the sex. Men of this description know not what they say. When they blame women for *speaking much*, they blame Nature for one of her wisest institutions. Women *speak much*. They ought to *speak much*. Nature compels them to *speak much;* and, when they do so, they are complying religiously with one of her most sacred and useful laws. It may be said, that *some men* talk as much as women. Granted. But beings of this kind, I deny to be *men*. Nature seems to have originally meant them to be *women;* but, by some cross-accident, as happens in the production of *monsters*, the external *male form* has been superinduced upon a *female stock*.'

We have some doubt whether our fair readers will be proud of their advocate, or even admit his positions.

The eighth chapter contains remarks on the comparative pleasures and sufferings of animals: but it does not appear to us that either this or the ninth and last chapter, which treats of poisonous animals, requires our particular notice.

The work is thus concluded:

'I have now finished my original plan; with what success I know not. I shall only say, what every intelligent reader will easily perceive, that my labours have been great. Before I began the work, had I known the numerous authors which it was necessary to peruse and consult, I should probably have shrunk back, and given up the attempt as impracticable, especially for a man so early engaged in the business of life, and the cares resulting from a family of no less than *thirteen* children, *nine* of whom are still in life.

'In the first and second volumes, I have endeavoured to unfold the general as well as distinctive properties of the vegetable and animal kingdoms. Occasionally, I have done more: I have sometimes given pretty full characters both of the figure, dispositions, and manners of animals. In these descriptive discursions, MAN has not been neglected. Being the principal animal in this planet, he, of course, deserved particular attention, and it has not been with-held. The varieties of the human species, in every region of the globe, have been collected and described from the most authentic resources both antient and modern. Even in the most uncultivated, and, to us, deplorable situation of the human race, evident traces of goodness, of genius, and of heroism, are to be found. These amiable qualities, it must be confessed, are too often sullied by cruelty, irascible passions, and every species of vice. But these qualities are universal, in whatever situation men, whether in a civilized or barbarous state, are placed. The strangest and most unaccountable part of the history of mankind is that of their *eating* one another; and yet, from the numerous evidences I have produced, it is impossible not to give credit to the shocking fact. The reality of *human sacrifices* is equally certain as the existence of *cannibals*. The diversity of dispositions, the versatility of genius, the great differences of taste and of pursuits,

are strong characters of *Man*, and distinguish him eminently from all the other inhabitants of this earth.'

This volume certainly contains many curious and instructive facts, but they are blended with a vast alloy of superfluous, frivolous, and fanciful speculations. A work better suited to the purposes of instruction might therefore have been composed, from similar materials, on a smaller scale; yet whether such an one would have *diverted* the generality of readers, equally with the present, may be very much questioned.

Hatch.

ART. XV. *An Inquiry into the Nature and Cause of that Swelling*, in one or both of the lower Extremities, which sometimes happens to Lying-in Women. Part II. By Charles White, Esq. F.R.S. Manchester. 8vo. pp. 150. 3s 6d. sewed. Mawman. 1801.

THE former part of this Inquiry was noticed in our 70th vol. p. 375, with the attention which appeared due to it; and we allowed the author credit for exciting the faculty to the consideration of a disease then little known, though we hinted our doubts respecting his theory of the remote cause. The present publication is chiefly occupied by a defence of his opinion against the various objections of different writers, and by additional proofs and arguments in confirmation of it. He has particularly endeavoured to shew that a lymphatic vessel may be ruptured in the pelvis, by the pressure of the child's head during labour, in consequence of the sharpness of the brim of the pelvis in some subjects; and he has produced instances, in which the ridge of the brim has been observed to be as sharp as the edge of a razor, or a table-knife. We apprehend, however, that the casual occurrence of such anomalous structure cannot be assumed as the basis of a general theory; especially since it is by no means decided that this disease is peculiar to the puerperal state, and since its phænomena may be readily explained without supposing the rupture of a lymphatic —a conjecture with which Mr. White seems to have unnecessarily embarrassed himself. The theory of dropsy was long obscured by a similar error: but pathologists are now unanimous in admitting that effusions of lymph may take place independently of the rupture of any vessel.

We shall present our readers with Mr. White's recapitulation of his theory, in his own words:

'When the brim of the pelvis forms a prominent line on the body of the os pubis, and is as sharp as an ivory paper-folder, or as some knives, and jagged like a saw, and the gravid uterus, by the violence of the labour pains, forces the lymphatics against this sharp edge, it must cut or lacerate those lymphatic vessels, which wrap round it, and

and dip down into the pelvis, and they will discharge their contents. In some cases the extravasated lymph will be immediately absorbed by the lymphatics in the neighbourhood. In others it will accumulate, coagulate, and give pain, some days prior to the swelling of the limb, by separating the peritoneum from its connections with the adjacent parts, and at last will be absorbed. But in some few cases, it may not be absorbed, but produce an abscess. In a space of time, generally betwixt twenty-four hours and six weeks, the orifices in the ruptured lymphatics will close, and they will be gorged with lymph, which will be impeded in them, but it will continue to flow in those which have not been ruptured, particularly in the deep-seated lymphatics which accompany the iliac artery, and by anastomosing with those which have been ruptured, will prevent any material injury for the present, and in time will entirely supply their place. By the obstruction of the lymph, the groin, labium pudendi, and upper part of the thigh, swell; the tumour gradually extends towards the leg and foot, and grows very painful, white, tense, elastic, hard, glossy, and uniform. The pain is occasioned by the great and sudden distension of the lymphatic vessels, the whiteness by the parts being filled with lymph, and compressing the blood vessels so much, that neither arteries, nor veins, appear externally. The tenseness, elasticity, hardness, and glossiness, depend on the great distension of the lymphatic vessels, which do not easily give way; the uniformity of the swelling on the distension of the cutaneous lymphatics, which are innumerable. By this great distension, and consequent compression, the exhalents are prevented from secreting so much lymph, and consequently there is not so great a supply.'

Thus the author's doctrine, strictly speaking, is that the distention of the lymphatic vessels arises from *obstruction* to the passage of lymph through some of the large trunks, and not from rupture: but he seems to have resorted to the least probable means of accounting for this obstruction. It is impossible that a lymphatic could be opened, by the action of a cutting edge, in the manner supposed by Mr. White, without great injury being done to the uterus: but it is easy to conceive that obstruction in the trunks may be caused by the thickening of their coats from inflammation; and that inflammation may sometimes be produced by the pressure of the child's head, when it is detained an unusual time at the brim of the pelvis. This modification of Mr. W.'s opinion appears to solve every difficulty.

We have, perhaps, dwelt rather longer on this subject than its importance might seem to require: but, besides that the discussion is curious, we wished to explain the grounds on which we expressed, several years ago, our diffidence respecting the justness of the author's hypothesis.

Fer.

MONTHLY CATALOGUE,
For APRIL, 1802.

MILITARY.

Art. 16. *Duties of an Officer in the Field;* and principally of Light Troops, whether Cavalry or Infantry. By Baron Gross, Field Officer of the Dutch Brigade in his Majesty's Service. 8vo. 4s. Boards. Egerton. 1801.

NOTWITHSTANDING the number of publications on this subject, which we have examined within the last nine years, we have found many useful hints in the work before us; particularly on opposing cavalry,—on the more general use of howitzers,—and on the great advantages of rallying, even in apparently the most desperate circumstances. The author's sentiments against capitulating, until the last extremity, are also spirited and soldier-like; and his opinion of deserters, his suggestion of an useful precaution to prevent *traineurs*, and the humanity recommended towards the inhabitants of the seat of war, are particularly worthy the attention of the Military. On the whole, therefore, though we have not the pleasure of knowing Baron Gross, we must presume that he is a brave and intelligent officer. Suth.d.

Art. 17. *Military Observations.* By Captain Aylmer Haly, of the King's (own) Infantry. 8vo. pp. 33. Six Plates. 3s. 6d. Boards. Egerton. 1801.

Captain Haly very candidly acknowleges that, during the last year, he corrected many of the sentiments which he entertained in the preceding; and we have no doubt that, in 1802, he will see the fallacy of several of those which he published in 1801. Among these, we reckon the idea of infantry, taken up behind hussars, continuing their fire as they retreat; and the drawing up of the *tirailleurs* in the form of a crescent. If Capt. H. will try the experiment, he will be immediately convinced of the impracticability of the first operation, particularly at a gallop, as expressed in plate 4. The objections to the crescent are very obvious: it would be extremely difficult to preserve that position in advancing; and, even when stationary, the fire becoming oblique, the range is considerably increased, and the chance of execution proportionably lessened.

Captain Haly appears, however, to be a young officer of abilities; and he pays a modest deference to the opinions of those who may be supposed to possess superior judgment, while he very properly exerts his right of thinking for himself. His ideas of fixed objects for rallying points are perfectly just; and he shews the weakness of a battalion of only two ranks, and at the same time the inutility of a third as now armed: but we question whether the disposition, which he proposes, be preferable to those which are already in use.

Like all modern military writers, Capt. H. is a strong advocate for light troops, the advantages of which he enforces by reciting a conversation with General Humbert, after that officer was taken prisoner in Ireland; he says that the French commander assured him that,

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at the memorable battle of Castle Bar, he had considered the day as lost, when, to his great surprise, he saw our army in confusion, and giving way to the *tirailleurs*, whom he had ordered to cover his retreat.

The author concludes with a description of an ingenious invention; a kind of net with *chausse-traps* for obstructing fords, and for defence against cavalry. **Suth^d.**

NOVELS.

Art. 18. *Percival;* or Nature Vindicated. By R. C. Dallas, Esq. 12mo. 4 Vols. 18s. Boards. Longman. 1801.

If ever it be pardonable for the rigor of the critic to yield to the feelings of the moralist, it must be in such a case as the present; when his attention is called to a publication, the tendency of which is to support the purest laws of society, and to defend one of its most valuable institutions. Occasional improprieties of style, a few deviations from the strict rules of composition, a casual want of poetical truth in the conception of character, or a deficiency of art in the management of the fable, appear light faults, when weighed against the importance of the end designed. The interest of the narrative is also sufficient to hurry most readers past its faults, unseen, and to carry them smoothly over its inequalities. **O.W.**

Art. 19. *Dorothea;* or, a Ray of the New Light. 12mo. 3 Vols. 10s. 6d. sewed. Robinsons.

An Anti-Godwinian production, exhibiting a story so constructed as to place sometimes in a ridiculous but mostly in an odious point of view, certain strange principles originally laid down by Mr. Godwin in his "Political Justice;" and to induce mankind to regard with suspicion and hatred the disciples of what is pompously and sarcastically called the *New Philosophy.* Novels having been employed as the vehicles of these opinions, it will be deemed fair to have recourse to the same means for their refutation. On both sides, the fable of *the Lion and the Statue* will be applicable; for it is easy, when invention is invoked, to imagine characters and incidents that shall honour or expose almost any system. Here it is attempted to delineate the folly of making a regard for the general good the leading motive of individual action; of cherishing wild notions of the advantages of unsophisticated nature; and of diffusing Mr. Godwin's ideas respecting property, promises, and gratitude, among the vulgar;—a task which the author has executed with some ingenuity, though not with absolute correctness. Dorothea, the heroine, daughter of a rich merchant, is an amiable young woman, whose mind has been early inflamed with the enthusiastic idea of living for *the general good;* she is conducted through a variety of adventures; becomes acquainted with and the dupe of a *philosopher*, who professes the same disinterested sentiment, but who proves to be a mean, unfeeling, selfish villain; marries Sir Charles Euston, and, from the impracticability of her opinions, for a time causes her own and her husband's misery: at last, however, she sees her folly, the *new light* becomes extinguished, and Sir Charles and Lady Euston pass the remainder of their days in the duties and pleasures of domestic life. **Mo.y.**

RELIGIOUS.

RELIGIOUS.

Art. 20. *Sermons on the Doctrines and Duties of Christianity:* addressed to a Country Congregation. Crown 8vo. pp. 246. 5s. Boards. Cadell, jun. and Davies. 1801.

These sermons are very short, extremely serious, and minutely practical; being expressly designed for the poor, and for the use of Christian families in the lower classes of life. The doctrines of the Established Church are uniformly inculcated, and her rites and ceremonies are warmly recommended: the preacher exhorting his hearers and readers 'not to follow strange teachers,' nor 'to listen to those who intrude into another man's fold.'

The volume contains 18 Sermons—On the Revelations of God in the Old Testament—the Nature and Office of Christ—his Character and Example—Baptism—Lord's Supper—Sabbath—Festivals of the Church—Glorifying God on Earth—Duty to Parents—Duty of the Young to guard against and resist Temptations—Duties of Married Persons—Duties which belong to humble Stations—Mutual Kindness and Charity—Resignation to the Divine Will—Forgiveness of Injuries—Duties of the Aged and of the Young towards them—Death of the Righteous—and the Coming of Christ to Judgment.—They are well fitted to answer the end of their publication, as uniformly illustrating that most important principle, that by the high and the low, the rich and the poor, true happiness can be found only in the paths of piety and virtue.

Mo-y.

Art. 21. *An Appeal to the Society of Friends*, on the primitive Simplicity of their Christian Principles and Church Discipline; and on some recent Proceedings in the said Society. Part I. 8vo. pp. 42. Johnson. 1801.

It appears from this publication that the Society of Friends, commonly called Quakers, is disturbed by a kind of schism: but to what extent it has proceeded we are altogether ignorant. A reflecting and intelligent member of that body here accuses the modern Friends of a declension from the simplicity and purity of the Christian faith, as professed by the early brotherhood; and in order to cure the evil, he details and discusses the opinions of some of the founders and heads of this sect. He quotes from the writings of Penn, Fox, Pennington, and Barclay, in order to establish the opinion which was entertained by them respecting the simple Unity of God, &c.; and he labours (not always, however, with success) to reconcile one part of their works with another. Though William Penn has employed expressions and arguments which prove him to be an Unitarian, yet, as he was afterward induced to say of our Saviour, "I call and believe him really to be the mighty God," we cannot be persuaded by any ingenuity of this writer, to ascribe to him the merit of perfect consistency.

Long extracts are also made from the works of Penn and Barclay, to shew the sentiments of the early Friends respecting the insufficiency of the written Scriptures; and great stress is laid on an observation of the former, "that Christ left nothing in writing:" which it is contended he would certainly have done, had he designed

that the rule of his followers should have been a written rule. If this be the general sentiment of the Quakers, however they may believe in the inspiration of the primitive Apostles of Christ, they do not admit the inspiration of those writings which have come down to us under their names. They regard them only as antient writings, possessing all the imperfections of other compositions under similar circumstances. Christians in general will not be satisfied with so low an estimate of the Scriptures: but this author may plead that he did not write for Christians in general, having expressed a wish that the circulation of his pamphlet might be principally confined to the members of his own sect. The Friends will certainly respect him, if they be not convinced by his arguments. **Mo.y.**

Art. 22. *The Revelation of St. John the Divine*, compared with itself, and with the rest of Scripture; with occasional Corrections of the Translation. 8vo. 2s. Hurst. 1801. Also an Appendix. Price 6d.

From the motto to this pamphlet,—"It is vain to argue about the superstructure, so long as the foundation is disputed, either through ignorance or disaffection,"—we might be led to conclude that the authority of the book of Revelation had been questioned, as it undoubtedly has, and that it was this writer's design to appear in its support:—but he has no such intention; and, judging from the tract alone, it must be difficult to determine what is his purpose. The *corrections*, or amendments, if they may be called such, are not generally new, nor of great moment; nor are they supported by criticism: but a note on the 15th verse of the eleventh chapter is somewhat peculiar, and perhaps worthy of attention:—'*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*' The author remarks,—'It is not said that the kingdoms of the world are become Christian, but the property of Christ, to be broken in pieces as potters' vessels, the tenth part of the city excepted.' Many references, interlined with the text, are made to different passages of the Scriptures, which may prove of use to attentive readers.—The mysterious book is divided into eight visions: but we apprehend that general readers will find little here to elucidate the subject, whatever may be the effect of a more laborious perusal.

In the appendix, conclusions are drawn from comparing the Revelation with the rest of Scripture;—one is, 'that all the visions of the book may conveniently fall within five periods which are mentioned;'—the other, 'that by this mode a key has been formed to the symbolical language, and the meaning of the symbols ascertained.' If this be satisfactorily accomplished, an advantage is no doubt gained. The writer, however, adds a few and brief remarks on the subject, followed by a short *symbolical dictionary*. It is very desirable that some explication of the hieroglyphics should attend the treatises on this subject, and by the best writers this is done with care;—the present author proceeds to inform us that he should have added remarks on the completion of the predictions, had he not been convinced that little is to be effected for this purpose, after the discoveries of a *Mede*, a *More*, and a *Jurieu*: to which are united,

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particularly in respect to fixing the epoch of the 1260 prophetical years of the Romish apostacy, the names of Sir *Isaac Newton*, and Mr. *Whiston*.

On the whole, these pamphlets teach us that the writer is not unacquainted with the subjects on which he treats, and with the accounts that have been given by others; while his industry appears in referring to a variety of texts;—a *comparison* with which may prove very useful; for, he observes, 'the very *events* foretold in the Revelation are enlarged on, and even often interpreted by the old prophets, which is another advantage in the comparison of the Revelation with the rest of Scripture.' Hi.

Art. 23. *A Charge to the Clergy of the Archdeaconry of Bedford*, delivered at the Easter Visitation, 1801. By the Rev. R. Shepherd, D.D. Archdeacon of Bedford. 4to. Mawman.

The topic principally introduced in this discourse is an inquiry whether the revolutions and confusion, which have been lately witnessed in a neighbouring kingdom, 'were directed by unerring wisdom against Christianity, or against a mass of errors grafted on Christianity, which have sadly deformed and disgraced it.'—Doth it result, Dr. Shepherd asks, from the French disavowal and rejection of revelation, 'that God no longer willeth that worship of himself which he once ordained?' or does it not rather follow, 'that the worship which he hath permitted to be abolished, is not the worship which he originally willed, and by revelation ordained?'—There can be no doubt, as to modes of worship, that, though others much more consonant to divine revelation than that of France should be subverted, Christian truth would still remain on the same stable foundation which it had before, and will ever have.—The subject is here discussed in a plain and sensible manner, and is very pertinently at the present time offered to consideration. The author mentions (but does not enlarge on) several of the principles, which, to a person willing to be guided by the Scriptures, most clearly evince that popery cannot be the religion of Christ: a distinction to which the French, unhappily, did not advert; and therefore they appear, for the greater part, to have rushed heedlessly into infidelity: on which side, indeed, many or most of the principal people are, with just reason, thought to have been engaged long before. Such is likely to be the effect, when superstition, imposition, and human policy, are made to pass for religion.

It might, perhaps, have been wiser if English declaimers had sometimes allowed greater attention to the distinction mentioned above. Consistent protestants must rejoice at the decline of popery, and of the arbitrary power which is its concomitant, wherever they find it take place; while, at the same time, they cannot fail to lament those atrocities and miseries with which, from different causes, such an event may be or has been accompanied. Notwithstanding, however, the assertion of the respectable Mr. King here quoted, or the assertions of any others, it does not yet, strictly speaking, seem to be a truth that *Babylon* is utterly *fallen*;—she still raises her head,—feebly indeed,—but it may revive, and perhaps for a season prevail; since there is little reason to doubt her having some dextrous

and

and artful supporters. However this may be, the present author refers us to the accomplishment of *prophecy*, as tending to confirm the faith and console the minds of believers; and he also adds those seasonable exhortations to the Clergy, which, if cordially received and faithfully regarded, may contribute to advance that Christian piety and virtue, which will be found the best preparation for meeting the appointments of divine Providence, of whatever nature they may be.

Among other things, we here remark a saying ascribed to 'a late sceptic of great and cultivated abilities' (Mr. Gibbon); that, "if he could believe the truth of Christianity, he would set the Clergy an example that should shame them."—We do not recollect to have met with this anecdote before: but the Doctor candidly exhibits it to notice; adding, *Fas est et ab hoste doceri.*

Hi.

POLITICS, *&c.*

Art. 24. *On the Probable Effects of the Peace*, with respect to the Commercial Interests of Great Britain: being a brief Examination of some Prevalent Opinions. 8vo. 2s. 6d. Hatchard. 1802.

The lines, which formerly stood at the head of Vincent Wing's Almanack, asserted that "War begets Poverty—Poverty Peace—and Peace makes riches flow:" but some persons now seem to be of opinion that the maxim ought to be reversed. We, however, refuse to belong to this new sect, and must adhere to the old orthodox doctrine. That country must be in a hopeless state, and its politics must have been conducted on a very mistaken system, if its well-being should demand perpetual war with its neighbours. Whatever errors may have marked our conduct, we have no reason for believing ourselves to be in so disgraceful and so deplorable a situation. Some changes will take place on the succession of ~~war~~ peace to ~~peace~~ war: but, on the whole, the reign of the latter must be more advantageous than that of the former. Even supposing that which may not actually happen, (since our enemies will become our customers as well as our rivals,) viz.; that our commerce may in some respects decline, it will increase in others; and our expences will certainly be diminished. The author of the pamphlet before us, in reply to various queries, assigns grounds for concluding that our trade will not suffer by the peace, though he is aware that we are about to encounter a general competition. He is persuaded that our artificers will not emigrate to France in any injurious degree; that the want of fuel in that country must prevent its rivalling us in several of our manufactures; and that its unsettled government, as well as the very genius and habits of the French people, will operate as serious impediments against their becoming a trading nation. We know not whether much stress ought to be laid on the last of these remarks: but the Englishman may say to the Frenchman, as Uncle Toby said to the fly when he turned it out at the window,—"Go and seek thy fortune, the world is large enough for thee and me."

Mo-y.

Art. 25. *Farther Observations on the Improvements in the Maintenance of the Poor*, in the town of Kingston upon Hull. 8vo. 1s. Robinsons, &c.

No

No name is affixed to this little tract, but the writer of it can never blush on being known, since his remarks are not only prompted by genuine benevolence and a regard to the best interests of society, but discover an intimate acquaintance with the state and present treatment of the poor. We admire his principles, and have no hesitation in recommending his hints to general attention. He lays down this indisputable maxim, that 'the labourer ought to live by his work, and to be paid for doing his work by the person who employs him, and not by the parish.' The contrary practice is a double injustice; in the first place, it forces the labourer to ask that as charity to which he is intitled in equity; and, in the second place, it obliges those to contribute to his relief, who have not been benefited by his labour. Having on former occasions stated our opinion of the bad effects of this custom on the morals of the lower classes, we shall not repeat it here. If the poor must be forced into general receptacles, too much attention cannot be given to their superintendance; and perhaps it is a bad plan to change the *overseers* annually, as is the usual mode in most parishes.

We highly approve what this writer has suggested on the subject of placing out poor children, especially *girls;* as well as his strictures on the cruelty to the pauper, and the expence to the community, which often attend the *removals* of poor, on their becoming chargeable, to their own parishes.—It was a wise regulation which prohibited the use of *cheese* in the diet of the poor-house at Kingston upon Hull, particularly when bread was dear, because cheese is one of the greatest consumers of bread; as private families have found in the late scarcity.—We have not room to state farther particulars, though the subject is of great importance. The condition of the poor requires much serious thought; and it can only be amended by the persevering labours of respectable persons. **Moy.**

Art. 26. *An Appeal to Experience and Good Sense*, by a Comparison of the present with former Periods. 8vo. 1s. 6d. Hatchard.

This very sensible pamphlet appears to have been composed within the period which occurred between the publication of the late Preliminaries of Peace, and the signature of the Definitive Treaty: a period of disagreeable suspence to many individuals among us, and in which not a few were led by their prejudices, or by political despondency, to spread unfavourable prognostics with regard to our national prospects. To dispel every idea of this unpleasant kind appears to be the laudable motive of the present writer; and we really think that he deserves well of his country for the prompt exertion of his respectable talents, on this interesting occasion. He observes that, at the conclusion of every Peace, we meet with 'a plentiful effusion of prophetic despondency, which, if not checked by the good sense of the Government of the country, or the people, would often bring on the evils it professes to deplore.' p. 12.

To produce so desirable an effect was the intention of this author: who, in every point, endeavours to shew that we have long been in such a state of progressive improvement, as leaves no room for the fears and apprehensions of gloomy politicians.

LAW.

LAW.

Art. 27. *An Abridgement of the Modern Determinations in the Courts of Law and Equity:* being a Supplement to Viner's Abridgement. By several Gentlemen in the respective Branches of the Law. Vol. IV. *Ejectment—Funeral Charges.* Royal 8vo. pp. 450. 13s. Boards. Butterworth. 1801.

We have more than once observed to our readers, that our opinion of the general merits of this work, both as to plan and execution, should be delayed till it was completed. In conformity with that intention, we now only record the publication of the fourth volume. S.R.

Art. 28. *Original Precedents of Settlements*, drawn by the most distinguished Conveyancers of the present Day, and now first published under the Direction and Inspection of James Barry Bird, Esq. Author of the Conveyancer's Assistant, &c. 8vo. pp. 330. 9s. Boards. Clarke and Son. 1800.

We see nothing in these Precedents to which we can object, but the publication of them appears to us altogether unnecessary after the comprehensive collections of Bridgman, Lilly, and Horsman. These works, from which we have derived on many occasions great and valuable assistance, we cannot be induced to lay aside; though we are informed by the editor of the present volume that they do not contain 'that vast store of thought, that polish of style, or that essential to every kind of writing, perspicuity, for which modern Precedents are so eminently distinguishe; and though they may be deficient in that 'elegance and ornament,' for which Mr. Bird is so strenuous an advocate as to wish them to be introduced into works which require only clearness and distinctness, and in which the qualities that he recommends would be misapplied and intolerable. S.R.

Art. 29. *A Digest of the Stamp Laws, and complete Stamp Table;* shewing at one View, under distinct Heads, the various Stamp Duties now payable; the Origin, Progress, and present State of those Duties, &c. &c.; and particularising the Specific Duty applicable to Scotland. The whole illustrated with Practical Annotations, Opinions of Counsel, and Extracts from Cases argued in the different Courts of Judicature; also a copious Index. By J. A. Heraud, Law Stationer, &c. 8vo. pp. 330. 9s. Boards. Clarke and Son. 1801.

In his address to the Public, Mr. Heraud observes (and we entirely coincide with him) that 'as the practical tendency of this work must be evident from the title-page, its peculiar nature scarcely requires farther explanation.'—The volume will be found useful, though it cannot be considered as a complete Digest; a deficiency that will be the more easily pardoned, when the voluminous, intricate, and complicated nature of the Stamp-Laws is recollected by the reader. S.R.

Art. 30. *Abstract of the Cause, just arbitrated between the Birmingham and Fazeley Canal Navigations Company as Plaintiffs, and John Pinkerton as Defendant;* stating the Case and Evidence, &c. &c.

By

By John Pinkerton, Engineer and Canal Contractor. 8vo. pp. 600. 10s. 6d. Boards. Johnson. 1801.

It is not uncommon for a man, who refers a matter to arbitration, to be dissatisfied with the award: but it is very unusual, and we trust that it will continue so, for a discontented complainant to levy the large contribution on the patience and indulgence of the Public, which has been imposed in the present instance by Mr. Pinkerton. After the termination of the dispute, the author might easily have dedicated his time and his thoughts to better purposes than to the formation of this volume; from which we can derive no remarks that would be interesting either to the general or the professional reader.—Regarding the reflections which are here cast on several respectable persons, we shall say nothing, because Mr. Pinkerton's conduct on this point is now under discussion in a Court of Law. S.R.

Art. 31. *The Trial of Lieutenant-Colonel Joseph Wall,* for the Murder of Benjamin Armstrong, 10th July 1782, at Goree in Africa: who was tried at Justice Hall in the Old Bailey, 20th Jan. 1802. Taken in short hand by Messrs. Ramsey and Blanchard. 8vo. 2s. 6d. Hatchard, &c.

This curious and important trial is here very fully detailed; and we apprehend that the experience and practice of the reporters will insure its accuracy.—In p. 65. l. 10. however, a material typographical error in the dates caught our attention; 1802 is printed for 1782. G.2.

Art. 32. *A few Observations on the present State of the Poor,* and the Defects of the Poor Laws; with some Remarks upon Parochial Assessments and Expenditures. By the Rev. H. B. Dudley, one of his Majesty's Justices of the Peace for the County of Essex. 8vo. 1s. 6d. Cadell jun. and Davies. 1802.

We have read this tract with attention, and we think that it is calculated to lessen the burthens of the Public, and to increase the comforts of the poorer classes of society. The abuses pointed out in the conduct of overseers, and in the shameful expenditure of enormous sums of money, collected under rates which are unequal in their operation, are such as would naturally suggest themselves to a person resident in the country, and possessing such sources of knowledge as belong to the writer of this pamphlet. S.R.

Art. 33. *Remarks on the Poor Laws,* and on the State of the Poor. 8vo. pp. 170. 4s. Payne and Mackinlay. 1802.

This pamphlet has many recommendations to public notice: it discusses a subject of general interest with dispassionate impartiality and considerable ability; it gives a short but comprehensive and intelligible view of the laws which, in different periods of our history, have been made for the relief and *employment* of the poor; and it points out, with temper, the many abuses in which the present system is involved by the introduction of the Law of Settlements in the reign of the second Charles, and by the departure from the principles and regulations of the statute passed in the forty-third year of Elizabeth.—We have not often perused a work of similar nature and extent, from which we have derived so much information. S.R.

Art.

Art. 34. *An Abstract of Observations on the Poor-Laws*; with a Reply to the Remarks of the Rev. James Nasmith, D. D. by Robert Saunders, Esq. 8vo. 1s. 6d. Sewell. 1802.

Of the former publication of this intelligent writer, we gave an account in our 29th vol. N. S. p. 458: in the present work, he maintains the same sntiments, and urges the necessity of separating the duties of overseer and collector. The result of Mr. Saunders's deliberations, and the substance of his opinion on this important topic, may be collected from the two following paragraphs. He considers, first,

'That the present system (by which is meant the law as blended with the practice) is very defective in its execution, frequently increasing the evil it was meant to remedy, by supplying the wants of the importunate and profligate, thereby promoting habits of sloth and wretchedness; by leaving the deserving and modest poor unprotected, or compelling them to submit to a disgraceful residence in a workhouse, (improperly so called,) associated with vice and infamy; and lastly, by a profuse and increasing expenditure of public money, with a train of consequences fatal in the extreme.'

He then proceeds to his second conclusion;

'That parliament cannot possess the means of legislating with effect in improving the poor-laws, or the public derive all that information and advantage which the collected practice of near thirteen thousand parishes might afford, unless there is an establishment for the purpose of arranging materials, diffusing the knowlege of successful practice, and for furnishing parliament with facts drawn up in a concise form from the unerring source of such extensive information.'

Both these topics are discussed in an able and satisfactory manner. The remainder of the pamphlet is occupied in answering some objections made by Dr. Nasmith to Mr. Saunders's plan: but those objections having been already noticed by us in our account of the Doctor's publication, (vide M. R. N. S. Vol. xxxii. p. 95.) we refer our readers to that article.

Too much praise cannot easily be bestowed on those persons who devote their leisure to the consideration of a subject, which involves in it the comforts of so many thousands; and the present age is to be commended for an attention to the wants and condition of the poor, which has not been equalled in any former period. **S.R.**

Art. 35. *The Law respecting Tithes;* comprising all the Cases and Statutes on the Subject of Tithes, &c. &c. Together with all other Matters necessary for the Information of Clergymen, Farmers, and Country Solicitors. By the Author of the Laws of Landlord and Tenant, &c. &c. 8vo. pp. 100. 3s. sewed. Clarke and Sons. 1801.

The subject of tithes has of late years received considerable attention; it has frequently been mentioned in parliament, and has been discussed at length in two extensive publications. The present volume, which is chiefly a compilation from the works of Mr. Wood and Mr. Gwillim, has little to recommend it to the notice of the public; since the very nature of its plan renders it too brief and concise to furnish satisfactory assistance to any description of readers. **S.R.**

Art. 36. *The Laws respecting Highways and Turnpike Roads*, comprising the Common Law relating to Highways, &c. the Statute Law relative to Highways and Turnpike Roads, &c. The Office and Duty of the Surveyor of the Highways, familiarly laid down and explained; a complete Abstract of 13 Geo. III. c. 84. reducing all preceding Statutes relating to the Turnpike Roads into one general Act; and an Appendix of such Forms and Precedents relative to Highways and Turnpike Roads as are of most general Use. By the Author of the Laws of Landlord and Tenant, &c. &c. 8vo. pp. 120. 3s. Clarke and Sons. 1801.

How will such of our readers, as have not been cajoled into the purchase of this book, smile at being informed that it contains very, very little more than the statute 13 Geo. III. chapters 78 and 84, printed verbatim from the Statute Book, and inserted in all the editions of Burn's Justice under the title *Highways!* **S.R.**

Art. 37. *The Laws respecting Commons and Commoners*, in which the whole Law relative to the Rights and Privileges of both Lords and Commoners is laid down, &c. &c. To which is likewise added, an Appendix containing the Mode and Expence of proceeding in the Houses of Lords and Commons for the Purpose of obtaining Acts of Parliament for the inclosing of Commons and other Waste Lands. By the Author of the Laws of Landlord and Tenant, &c. 8vo. pp. 94. 3s. sewed. Clarke and Sons. 1801.

This work will be found to contain more information, and to be better arranged, than either of the preceding; though it is chargeable, like the other publications of this author, with the fault of introducing too much of the contents of the Statute-book.—A neat and accurate abridgment of the principal regulations enacted by those statutes might be of considerable service to those readers, who are satisfied with a general view of a subject. **S.R.**

Art. 38. *The Laws respecting Travellers and Travelling*, comprising all the Cases and Statutes relative to that Subject. Including the using of Hired Horses: Robbery, Accidents, Obstructions, &c. upon the Road: and Land and Water Carriage in general. And also the Law relating to Inn-keepers, as far as respects the relation subsisting between them and their Guests, &c. &c. &c. The Whole collected from the best and latest Authorities. By the Author of the Laws of Landlord and Tenant, &c. 8vo. pp. 90. 3s. sewed. Clarke and Sons. 1801.

This treatise contains much information, which will be found useful by the general if not by the professional reader; for it discusses topics in which all ranks of society are interested. The seventh chapter, which treats of the duties of inn-keepers in respect to their guests, is amusing, and may be consulted with advantage, because the principal cases on the subject are introduced and neatly abstracted.—As no improper supplement to his work, the author has inserted the Stat. 39 Geo. III. c. 58. which regulates the Porterage of Parcels; and with equal judgment, since it increases the usefulness of his publication, he has added the different Rates of Postage. Though these last have been increased by a late act, yet the information will be found

found correct, if an addition of one penny be made to each rate; thus, the postage from Bristol is here stated to be 7d. and if one penny be added, the present rate will be immediately discovered.

This tract, and the subjects of the three preceding articles, are intitled by the author, *Law Selections*, and form the second and last volume of that publication. S.R.

Art. 39. *Precedents of Warrants, Convictions, and other Proceedings, before Justices of the Peace*, chiefly original; and containing none that are to be met with in Dr. Burn's Justice, to which this Publication is offered as a Supplement of Practical Forms, interspersed with Notes, References to Cases, and Observations. By Edward Williams, of Lincoln's Inn, Esq. Barrister at Law. 8vo. pp. 670. 9s. Boards. Pheney. 1801.

We have frequently had occasion to express our regret at the useless multiplication of law-books, and the present performance furnishes us with an additional opportunity of repeating the complaint. The volume contains little that will be found useful by those gentlemen for whose particular convenience it is represented to have been compiled, and several pages are occupied with matters totally irrelevant to the duties of a Justice of the Peace. S.R.

Art. 40. *A Compendium of the Law of Evidence.* By Thomas Peake, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 190. 6s. Boards. Brooke and Rider. 1801.

The subject of this treatise is particularly interesting to every practising Lawyer; and the manner in which it is executed reflects considerable credit on the talents and information of the author.—It is divided into three chapters; in the first of which, the general rules of evidence are discussed; in the second, written evidence is considered, comprising the law respecting records, which is chiefly taken from Chief Baron Gilbert's work, public writings not of record, and private writings: the doctrine of parole evidence is treated in the third chapter, in which Mr. Peake points out the incompetency of persons to be witnesses, arising from the imbecility of their understandings, the infamy of their character, their interest in the cause, or their relation to the Parties. In the Appendix, are contained some of the leading cases on the subject of Evidence, and some MS. cases cited in the course of the work. S.R.

POETIC *and* DRAMATIC.

Art. 41. *Mutius Scævola;* or, *the Roman Patriot.* An Historical Drama. By W. H. Ireland. 8vo. 2s. 6d. Badcock. 1801.

This young author, who is already too well known by his concern in the pretended Shakspeare-papers, has since ventured to appear at our bar in his own person. Perhaps he will scarcely take it as a compliment, when we say that in the present instance he writes rather better than his *own* Shakspeare; for we could afford but little praise to king Vortigern and Henry II.—Mutius Scævola, if not a dramatic gem of the first water, may at least be read without laughter; and it will draw no tears, from the excess either of that passion or of its opposite.

If, however, the structure of the lines be carefully examined, it will be found essentially the same with that of the mock-tragedies already mentioned: but the scythe and roller have been more industriously used in the present composition. We extract, in support of our opinion, the following passage:

'Curse on his noble qualities, they blaze,
And like the noontide sun absorb the beams
Of every lesser orb.—Why do I shrink,
And like the silvery moon confess his power,
Wasting whene'er he darts his godlike rays
Athwart my envious soul? I know not why,
Yet there's in virtue's tone a 'witching charm
That doth unbend the purpose of my soul,
And make me reverence the theme I hate.—
Down, busy thought! and in thy place arise
The drowning voice of bold Ambition.—Who
But Lentellus now shall lead to vengeance,
And thus the soldiers' love obtain? To me
Deputed is the slaughter of the foe,
And sacking of proud Rome—this well shall aid,
And onward spur my dread intent—Once gain'd
The base plebeian voice, I'll mask no more
The love of sov'reignty wherewith I'm fir'd.
This hand shall beat the opposing barrier down,
And satiate my ambition with a crown.'

It has evidently been the wish of Mr. Ireland to assume the noble irregularity and overpowering enthusiasm of our antient dramatists; but in this attempt he has totally failed, and has shewn that he is equally remote from the fervid genius of the older and the classical correctness of more recent writers. If we must speak plainly, he possesses all the *faults*, without the *fire*, of the authors of Hurlothrumbo and Chrononhotonthologos! **Fer.**

Art. 42. *A Poetical Epistle to Sir George Beaumont, Bart.*, on the Encouragement of the British School of Painting. By William Sotheby, Esq. 8vo. 1s. 6d. Wright. 1801.

After Mr. Sotheby's perilous excursion to the domains of Virgil *, we are happy to meet him in his native "wood-walks wild," in Epping Forest, in which his descriptive powers are shewn to more advantage. He thus paints the attractions of his home-scenery:

'Here, o'er its base no mountain darkly bends,
No boundless ocean spreads, no flood descends,
No isle, by morn empurpled, gems the deep,
No moon-light beams on silver turrets sleep,
Yet here green champaigns stretch, and grassy glades
Lead to wild walks and unfrequented shades;
Plains, o'er whose bosom, swelling to the day,
Sunshine and shadow sweep in broad array;

* See Rev. vol. xxxiv. N. S. p. 75.

Slopes

Slopes hung with fern, whose wavy tufts between,
Soft winds the village path of level green,
Smooth as the wake that gleams along the tide,
While the curl'd billows foam on either side.
And many a deep wood dims the noontide glare,
Whence the lone stag springs stately from his lair,
And, sweet at distance, float the horizon round
Fields gay with corn, the forest's golden bound.'

The poet then proceeds to celebrate the project of Sir G. Beaumont for an exhibition of celebrated pieces of the British School; and in describing the beauties and advantages of our landscape, he introduces the following highly pleasing lines:

'Say, where, by zephyrs borne, can Maia fling
Her flowers more fragrant on the lap of spring?
A robe more verdant dewy summer weave,
Or brighter colours tinge th' autumnal eve?'

Mr. Sotheby's patriotic zeal not only renders him desirous of exalting the artists of our country, but makes him view the assemblage of *Chefs d'Oeuvre* at Paris with jealousy and anxiety:

'I dread not Gallia's desolating pow'rs,
"No hostile foot shall bruise our native flow'rs."
I dread her not, stern foe array'd in arms;
I dread the Syren deck'd in magic charms;
I dread her crown'd enchantress of the heart,
And hail'd by Europe, arbitress of art.

'The feast is spred in proud theatric state,
Th' invited nations at her portal wait.
Transported guests! the golden gates expand,
The shout of rapture bursts from land to land.
Zephyrs, whose roseate wings soft dews distil,
The air around with sweets Sabean fill:
Banners where rainbow colours richly play,
Catch the soft gale, and stream a fairer day.
Above, below, around, the viewless choir
Wake the soft flute, and sweep th' accordant lyre,
And, at each tuneful stop, from nymphs unseen,
Symphonious voices swell the pause between.
Others, by beauty moulded, move in sight,
And every sense by every charm delight,
With flowing locks, loose robe, and bosom bare,
Melt in the dance, that floats upon the air.
Th' enchantress smiles, her hands a goblet hold,
On Hebe's bosom Cupid wrought the mould:
Th' enchantress smiles, and mingles in the bowl
Drops of Circean juice, that drug the soul.'

For this new species of alarm, we hope that there is not much foundation. Our fashionable travellers will not more readily become revolutionists by looking at pictures and statues in Paris, than their

forefathers became Roman catholics by admiring the same masterpieces at Rome.—Though we differ in this respect from the present author, we must do justice to his verses; which are much superior to the common strain of poetical compositions, and are equally commendable for their elegance and their morality. **Fer.**

Art. 43. *The Surrender of Calais*, an Historical Drama, (printed at York). 8vo. 2s. Crosby and Letterman. 1801.

Inattention to historical fact cannot be imputed to this northern genius: he rather falls into the contrary extreme, and turns his tragedy occasionally into a gazette. Witness the following speech of Sir W. de Manny:

'*J. de Vienne.* The brave yield not to fortune, they controul it.
'*W. de Manny.* And so doth Edward; witness Cressy field,
Sluys, Pontoise, Blanchetaque, and Norman Caen.—
Present or absent, fortune still is his;
Proud Bergerac, unequal Auberoche,
Morlaix and Rochderien, all are his;
Villareal, Tonneins, and Sauveterre,
St. Jean de Angeley, and Mirembeaù,
Mortagne Sur-mèr, Annày, Surgeres, Benòn,
Marans, and Taillebourg, and Lusignan,
Poitiers, and brave Aiguillon, all are his.'

In a succeeding part of the play, we learn that Edward's purpose, in besieging Calais, was to teach the walls to make a reverence to him:

'*Herald.* The brave do love the brave, else had not Edward,
Unus'd to sue, and jealous of denial,
So often importun'd these haughty walls
To bow them gently underneath his yoke.
'*Governour.* What if they will not?
'*Herald.* He will break them then.'

These stiff-neck'd walls certainly deserved to be set in the dancing-school-stocks! The monarch might have exclaimed, with *Bottom's Pyramus*,

"O wicked wall! thro' which I see no bliss,
Curst be thy stones for thus deceiving me."

On the whole, we apprehend that this 'Surrender of Calais' will be regarded as no great acquisition to our dramatic literature, though the author has avoided many errors of the modern stage. To be free from glaring faults is not sufficient to the complete success of a writer: it is requisite that he should attain some degree of excellence. **Fer.**

Art. 44. *A Medico-Metrical Address to the Students at the University of Edinburgh.* Containing Characteristic Sketches of the Medical Professors in that celebrated School. By Lemuel Lancet, Esq. 8vo. 6d. Jordan. 1801.

Old birds are not to be caught with chaff; and we have been too often deceived by title-pages and mottos, to put our trust in Mr. Lancet's *affiche*, "*C'est bien Comique*"—A perusal of these verses, indeed,

deed, has proved no joke to *us;* and had they been much longer, we should have paid for our fatigue with a head-ache. Far from perceiving that they possess any degree of the *vis comica*, we dreaded a most disagreeable effect from them; for, if we be not much deceived, they approach nearer to the nature of Emetic Tartar than to that of Attic Salt.—We shall decline any trial of their operation on our readers. **Fer.**

Art. 45. *Recreations at Ramsgate.* Poetical Effusions, collated with and collected from Original Manuscripts, in the Possession of a Lady. 4to. pp. 46. Ramsgate, printed by Burgess.

These fugitive poems appear to be the production of a genius well known to the public as an artist [a Painter], and not unnoticed as a poet. In the 22d vol. of our *New Series*, p. 470, we hazarded our opinion of this gentleman's Frisky Muse; and we have now little to add to the general remarks which were then offered on his poetical talents, as far as they were manifested by his poem intitled "The Sea-Sick Minstrel."—Mr. Tresham certainly possesses even a redundancy of imagination, and he is frequently happy in the structure of a good line or an harmonious couplet: but he is not seldom defective in the polish and finishing of his verses; and sometimes to such a degree that it seems almost impossible for any one but himself to read them. While, therefore, we must acknowlege his genius, we find it difficult to withhold the severity of just censure on his great carelessness:—for which he can offer no excuse, unless he may deem laziness a sufficient apology for his offences against the established laws of Parnassus. While we have any authority in the Court, however, no such plea shall be admitted.

MEDICAL, *&c.*

Art. 46. *A Treatise on the New-discovered Dropsy of the Membrane of the Brain, and watery Head of Children;* proving that it may be frequently cured, if early discovered. With Objections to Vomits, &c. &c. To which are added, Observations on Errors in Nursing; on the Diseases of Children, their Treatment, &c. By William Rowley, M. D. &c. &c. 8vo. 2s. Murray and Highley. 1801.

The disease, which is described in this pamphlet, is created by a serous effusion between the *tunica arachnoides* and *pia mater.* Dr. Rowley has bestowed much ink on the diagnostics of the complaint, without being able to point out any discriminating symptoms from which it may be certainly known; and where he imputes it, in many cases, to the practice of exciting vomiting by means of emetic tartar, we think that he is greatly deceived.

The method of cure proposed by Dr. R. consists in the application of blisters to the head; with the internal exhibition of gentle laxatives, diaphoretics, and small doses of calomel frequently repeated: but his observations might perhaps have been deemed more worthy of notice, if they had been introduced with less ostentation. The Doctor seems determined to claim the merit of almost every modern improvement; and the *Schola Medicina Universalis Nova* is

held up to our eyes as the oracle of the profession, in too many of his pages. **Fer.**

Art. 47. *Animal Magnetism, History of;* its origin, progress, and present State; its Principles and Secrets displayed, as delivered by the late Dr. Demainauduc. To which *is* added, Dissertations on the Dropsy; Spasms; Epileptic Fits; St. Vitus's Dance; Gout; Rheumatism; and Consumption; with upwards of one hundred Cures and Cases. Also, Advice to those who visit the Sick, with Recipes to prevent Infection. A definition of Sympathy; Antipathy; the Effects of the Imagination on pregnant Women; Nature; History; and on the Resurrection of the Body. By George Winter, M. D. 8vo. 6s. Boards. Newberry. 1801.

We have sometimes had reason for complaining that books do not correspond to the expectations raised by their titles: but, in the instance before us, the title-page conveys so just an idea of the nature of this performance, that the reader will not be deceived by the sample; though probably none but reviewers will proceed to the substance of the book, after having laboured through this faithful abstract of the author's composition.

From the sketch here given of the *principles*, as they are called, of animal magnetism, they appear to be only a revival of the Paracelsian nonsense respecting the *consensus mumialis*. It would be an insult to our readers, to offer any remarks on such long exploded trash. It is necessary, however, to observe that Dr. Winter, though once a pupil of Dr. Demainauduc, is no advocate for the truth of his opinions, nor for the success of his gesticulations. The book can answer no other purpose than that of furnishing some materials for the history of quackery;—that incurable disease of the human imagination, which must be expected to endure to all generations. **Fer.**

Art. 48. *Observations on the Utility of Inoculating for the Variolæ Vaccinæ, or Cow-Pox.* By Edward Gardner. 8vo. 1s. 6d. Johnson. 1801.

Mr. Gardner is a warm advocate for the vaccine inoculation, and in this opinion we heartily concur with him. In the conclusion of his pamphlet, he alludes to the propriety of giving some testimony of public gratitude to Dr. Jenner for the introduction of this practice. Could our voice be effectually heard by those who have it in their power to confer such a distinction, it should not be delayed *. The benefits of Dr. Jenner's discovery are indeed beyond calculation; and their influence on the health, the happiness, and the beauty of millions, will be extended to future ages. It is just, therefore, that the country which has the honour of claiming his birth, should discharge some part of the vast debt due to his merits from mankind at large. **Fer.**

Art. 49. *Practical Observations on the Use of Oxygen, or Vital Air,* in the Cure of Diseases: To which are added, a few Experiments on the Vegetation of Plants. By D. Hill, Fellow of the London Medical Society. Part I. 4to. pp. 60. with Plates. 7s. 6d. Boards. Rivingtons, &c. 1800.

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* We learn that an application of this nature has been made to parliament.

It affords us matter of real concern, that the publication before us has accidentally escaped our notice for a long period. The question respecting the utility of factitious airs in medicine may now be considered as set at rest, since the original advocates of the practice have withdrawn their support; and the general persuasion that the gases possess little salutary power, in any mode of exhibition hitherto contrived, is no longer a prejudice, as it is termed by Mr. Hill, but has proved to be the result of considerable experience. The present author, therefore, appears to some disadvantage, in strongly recommending a class of remedies in which most practitioners have ceased to place confidence.

If any prejudice originally existed respecting the employment of the gases, it appeared to be in their favour; and the mode of exhibiting them was rendered so easy, by the ingenuity of Mr. Watt, that proofs of their utility might readily have been attained, had the remedies possessed any real efficacy. There was moreover no deficiency in the zeal of their first patrons; to whom we may apply, with a slight variation, a couplet of Voltaire:

"*Sans rien omettre, ils racontoient fort bien*
Ce qu'ils savoient—mais ils ne savoient rien."

In short, the disappointment has been so complete, that the single testimony of Mr. Hill can scarcely suffice to re-instate the proposed remedies in the public opinion. Justice to this gentleman, however, requires us to observe, that his cases are stated with every appearance of fairness and attention, though we cannot assent to all his conclusions.

Fer.

Art. 50. *A Letter to Dr. Percival, on the Prevention of Infectious Fevers.* And an Address to the College of Physicians at Philadelphia, on the Prevention of the American Pestilence. By John Haygarth, M. D. &c. 8vo. 5s. Boards. Cadell jun. and Davies. 1801.

The principal facts relating to the prevention of fever, by the institution of fever-wards, are detailed in this publication at considerable length. Indeed, from the importance of this subject to the general welfare of mankind, it cannot be too strongly impressed on the public attention; and there seems now to be a sufficient body of evidence, to establish the possibility of arresting the progress of the most alarming epidemics, by the early separation of the persons first infected from the rest of the community. The result, therefore, of operations so beneficent in their tendency, and so exalting to the character of the profession, must deeply interest every friend to humanity. We have already had occasion to notice the leading facts on which Dr. Haygarth has commented, in reviewing the publications of Dr. Currie and Dr. Ferriar. The observations of former writers on the utility of fever-wards have been confirmed by the late establishments in Liverpool and Manchester, on an extensive scale; and those principles, which had been dispersed in medical books as matter of probable speculation, are now brought to a practical bearing on some of the most extensive and frequent evils of existence. On occasions like the present, we forbear quotations, because we wish that the work itself may be perused by all our medical readers.

In his address to the College of Philadelphia, Dr. Haygarth opposes the notions of Dr. Rush and the *Academy* respecting the origin of the yellow fever. He is of opinion, that the disease was originally imported from the West-Indies; and he discredits the supposed action of *putrid coffee*, and other trash, to which the opponents of the College refer. To avert farther attacks of the epidemic, he recommends the institution of fever-wards in the sea-port towns, sufficiently large to accommodate the families first seized with the pestilence.—On both these subjects we have already given a concurring sentiment; and it is only necessary at present, therefore, to express our earnest desire that the faculty in America will drop their dissensions, and listen to the voice of reason and experience, which has been so happily heard on this side of the Atlantic.

Another article on this important topic occurs in p. 404. of this number of our Review. **Fer.**

Art. 51. *Observations on the Bile and its Diseases, and on the Oeconomy of the Liver;* read at the Royal College of Physicians, as the Gulstonian Lecture of the Year 1799. By Richard Powell, M. D. 8vo. 4s. sewed. Rivingtons.

On this much-agitated subject, Dr. Powell has added several ingenious observations and conjectures, to an accurate view of the principal facts previously ascertained. It is the former class of passages only, that we can be expected to notice.

For a manual examination of the state of the liver, the Doctor prefers a standing position for the patient, with a little flexion of the body forwards: but the most favourable position has always appeared to us to be that of sitting, with a slight inclination of the trunk anteriorly.—Dr. P. supposes that the secretion of bile in the liver is performed by the artery, as in other glands, not by the branches of the *vena portæ*. Though his reasoning is ingenious, it cannot be reckoned conclusive, on a point so little understood as the peculiar process of secretion.—That portion of the bile, which has been generally considered as resinous, is regarded by Dr. P. as a peculiar modification of animal matter; and he thinks that it may be denominated, the animal bitter principle.

In the history of biliary concretions, which is full and interesting, the author observes that they occur more frequently in persons who lead a sedentary life.—The diseases of the liver, and the different morbid states of the bile, are also considered at some length, and occupy a great share of the pamphlet. We quote the following observation as a specimen of the author's style, and as conveying useful information:

'I have mentioned a peculiar state of liver which I have thought especially connected with dram-drinking, where the secretion itself seemed to be vitiated, and especially so with respect to its density. In this our means of relief are more certain, and the operation of medicines more ascertained. I think that mercurials are here injurious, and ought never to be given; but in the earlier stages of the complaint, the diseased action in which it consists may be stopped by the steady and regular use of bitter and warm purgatives: a mixture

ture of the infusion of gentian with that of senna, answers this purpose better than any other which I have seen. In the more advanced stages I think, too, the nitric acid will be found as useful as mercury is injurious; at present I have in my own mind experience enough to justify me in recommending it to notice, though not sufficient to enable me to speak with precision as to its powers. In conjunction with these means, a perfect restriction from the use of alkohol, with great regularity as to modes of life in every respect, are to be strictly enjoined; perhaps the first of these points is rather to be wished than expected. I have seen very many of the evils arising from this source; I have witnessed the bodily suffering, and mental horrors, which flow from it; but I never yet saw the man who had once established himself as a drunkard, possess sufficient resolution to forbear the practice.'

Dr. Powell adds that he has found the nitric acid very useful in this disease.

This work deserves to be attentively perused by medical readers; and possesses, among other merits, that of brevity, which is a strong recommendation to the favour of those who set a proper value on time.

For.

Art. 52. *Practical Observations on the Cure of the Gonnorrhœa Virulenta in Men.* By Thomas Whately, Member of the College of Surgeons, London. 8vo. 2s. 6d. Johnson. 1801.

After some general remarks on the nature of this disease, Mr. Whately divides it into three species: the gonorrhœa attended with ulcerations in the urethra; that which is accompanied by violent chordee, *ardor urinæ*, and other marks of strong inflammation in the passage; and that in which the inflammatory affection is considerably slighter throughout.

In the species first-mentioned, the internal use of mercury is advised; and in the second, the author thinks that a mercurial course has a considerable effect in mitigating the most troublesome symptoms, though he confesses that it will not effect a complete cure. He promises largely, indeed, when he assures us that mercury will remove both chordee and *ardor urinæ*. We shall be extremely glad if the fact can be supported by farther experience: but surely, when the use of mercury in gonorrhœa was universally laid aside by the practitioners of the last age, that general consent must have resulted from ample proof of the inefficacy of this method of treatment.—The third species of gonorrhœa (which appears, however, to be only a lower degree of the second,) is cured by Mr. Whately by means of mercurial injections. He recommends in preference, for this purpose, the muriated mercury.

Young practitioners will meet with many useful remarks in this pamphlet, though we cannot agree with Mr. Whately in expecting much benefit from the revival of the use of mercury during the inflammatory stage of gonorrhœa. It would require many well authenticated instances of the efficacy of this method, to refute the observations of Hunter and his contemporaries.

Fer.

Art.

MISCELLANEOUS.

Art. 53. *New Instructions for Playing, in all its Varieties, the Game of Billiards*, with Ease and Propriety: to which is prefixed, an historical Account of the Game. By an Amateur. Illustrated with an elegant Copper-plate representing the Tables, Players, &c. and Cuts to delineate the Fortification Game. 12mo. 1s. 6d. Hurst.

This compilation will be an useful manual to young players at the elegant and entertaining game of billiards, and may occasionally assist the memories of the more experienced. The *History* of the Game is very brief and insignificant; and we think that the writer is wrong in stating that the clumsy mace is 'the prevailing instrument' in this country: the cue, we believe, is now much more generally used, particularly by adroit players.—When the person making a stroke, at the Red or Carambole Game, hits both his adversary s and the red ball, the stroke is commonly termed a *cannon*: but it is here properly styled a *Caram*, or Carambole. This misnomer should be abolished;—as also the vulgar phrase of *holding* a ball, instead of *holeing* it. G.2.

Art. 54. *Essays moral, economical, and political.* By Francis Bacon, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England. Jones's Edition. 8vo. 6s. 6d. Jones. 1801.

In our 34th volume, N. S. we noticed a new and elegant edition of these admirable Essays, and mentioned in terms of merited commendation the preface, by which they were justly characterized and introduced to the notice of the reader. The subject of the present article is also elegantly printed, and is recommended by a short Life of the illustrious Author, with an engraving of him from an original picture by Hopwood. S.R.

Art. 55. *An Indian Glossary;* consisting of some thousand Words and Terms commonly used in the East Indies: with full Explanations of their Meanings. Forming an useful Vade Mecum, extremely serviceable in assisting Strangers to acquire with Ease and Quickness the *Language of the Country*. By T. Roberts, Lieut. &c. of the 3d Regiment of the Native Infantry, E. I. 8vo. 3s. 6d. Boards. Murray and Highley. 1800.

As every attempt towards the accomplishment of a work of this kind undoubtedly merits encouragement, the present compilement, from a competent hand, will probably meet with a favourable reception; and it cannot but prove very useful, in proportion to its present extent. The *explanations* here given are necessarily brief, but to us they appear to be as satisfactory as they could reasonably be expected to be, in a publication intended merely for common use.

In his preface, Mr. Roberts occasionally takes notice of a similar work by Mr. Hadley; and he observes that, in the performance now before us, the terms collected are *infinitely* more numerous than in Mr. H.'s production. The word *infinitely* is, surely, too great for the occasion.

For

For a similar work, intitled *The Indian Vocabulary*, see M. R. vol. lxxviii. p. 158.

Art. 56. *A Hint of the Chouan Army's having been but a Snare fabricated by the Jacobins themselves!!!* 4to. 2s. Spragg. 1801.

An old proverb says, "*A word to the wise is enough.*" We should always be glad to obtain the credit of wisdom by taking any seasonable intimation that might be offered to us: but really the present author's *Hint* is thrown away on our dull capacities. Mo-y G.2.

Art. 57. *An Account of the Emancipation of the Slaves of Unity Valley Pen, in Jamaica.* By David Barclay. 8vo. 6d. W. Phillips. 1801.

Of all the sects into which the Christian Church, or body of nominal Christians, is divided, the people commonly called Quakers profess to be most deeply impressed by those amiable sentiments which distinguished the preaching of the Saviour of the world. Quakers *have never persecuted:* nor will they be induced, by motives of interest, to be *possessors of slaves.* David Barclay employs the following lines of the late Mr. Cowper, the poet, to express his sentiments:

> "I would not have a slave to till my ground,
> To carry me, to fan me while I sleep,
> And tremble when I wake, for all the wealth
> That *sinews bought and sold* have ever earn'd."

Thinking thus like a *true* Christian, he was resolved also to act like one. He and his brother John coming, in consequence of a debt to them, into possession of a *pen* (or grazing farm) in the island of Jamaica, with *thirty-two slaves*, they resolved to emancipate these poor Blacks; and John dying, the execution of the design was left to David. As the measure would have been unpopular in Jamaica, he removed them at considerable expence to Philadelphia; where, by proper care and attention, they were prepared to make a good use of the liberty which was so generously conferred on them.

The manumission bestowed in this instance was the effect of a *principle*, not of a *fit* of generosity. These Blacks, be it remembered, were not turned adrift, without the solicitude of their former master: but great pains were taken to fit them for emancipation, and, in restoring them to their natural rights, to render them useful members of society.

Mr. Barclay is decidedly of opinion that emancipation must be *gradual;* and it appears, from the evidence here adduced, that, if conducted with prudence and humanity, this measure would ultimately be as beneficial to the Community, as it must be comfortable to the Individual. Mo-y.

SINGLE SERMONS.

Art. 58. *Bull Baiting!* A Sermon on Barbarity to God's dumb Creation, preached in the Parish Church of Wokingham, Berks, the 20th of Dec. 1801 (being the Day previous to the annual Bull Bait in that Town). By the Rev. Edward Barry, M. D. 4to. 1s. 6d. Spragg.

It

It appears that a person named Staverton had bequeathed the rent of a house to purchase, for ever, *a* bull to be baited for the diversion of the town of Wokingham; and the people of this town, to prove that they like the sport and are not wiser than their *benefactor* Staverton, have been in the habit of purchasing a *second* bull out of the poor's rate, to protract this brutish and cruel amusement. Such a practice merits the most pointed reprobation; and Dr. Barry will be applauded by all good men, for his resolute and truly Christian exertions to shame the people of Wokingham into the suppression of this custom. The brute creation are subject to our dominion; "we stand in the place of God to them," says Dr. Hartley: but it is our duty, even in consigning them to death for our food, to observe the maxim of the poet—

"And till we end the being, make it blest."

Dr. Barry reflects credit on himself as a clergyman, by inculcating this principle, in opposition to the prejudices of the vulgar: but, when he remarks that the flesh of the bull is rendered by baiting 'loathsome, if not dangerous to be eaten,' we apprehend that he will not equally advance his reputation as a physician. Mo-y.

Art. 59. *The Anniversary Sermon of the Royal Humane Society*, preached at the Parish Churches of Kensington, April 19, and of St. Lawrence, Reading, June 17, 1801. By W. Langford, D. D. Canon of Windsor, and Chaplain in ordinary to his Majesty. An Appendix by the Society, on Shipwrecked Mariners, Resuscitation, &c. 8vo. 1s. Rivingtons.

To the sentiments and tendency of this discourse we feel not the smallest objection: but, as a composition, it is not such as the name of the preacher led us to expect. In the following sentence, for example, we find a very common thought expressed with much pomposity: 'It falls not within the conception of man, that injury can be wished for, much more brought on his own person, by any infatuated and wretched being.' Dr. Langford's meaning, we apprehend, is, that it is wonderful that a rational being should meditate and contrive his own injury: but, by swelling out the sentence with the epithets '*infatuated*' and '*wretched*,' he assists us to the conception of its possibility; since infatuated misery may be supposed, at times, to abandon itself to despair. Mo-y.

Art. 60. *The Importance of Religion to a Military Life:* preached September 6, 1801, at the Garrison-Service in the church of St. Peter's Port, Island of Guernsey. By Thomas Brock, A. M. and Fellow of Pembroke College, Oxford. 4to. 1s. 6d. Rivingtons

Nocturna petuntur militiâ:—the military life is subject to peculiar temptations as well as dangers: but there is no necessity that a soldier should be profligate and irreligious. From the account of Cornelius, Acts, x. 1, 2. Mr. Brock addresses the army in a very glowing, serious, and affecting manner; reprobates the fashionable principles of *Honour*; and urges the very perils to which the soldier is exposed, as a peculiar reason for his cultivating a religious state of mind.

Art. Mo-y.

Art. 61. Preached at Knaresborough Aug. 16, 1801, for the Benefit of the Sunday Schools. By the Rev. Samuel Clapham, M. A. Vicar of Great Ouseborne, near Knaresborough. 8vo. 1s. Rivingtons.

In addition to charitable exhortation, Mr. Clapham gives his advice respecting the management and superintendance of the children belonging to the Sunday schools, in order that the purposes of those benevolent institutions may be more effectually answered. As there is reason in his remarks, we hope that he will neither preach nor publish in vain.

Mo.y.

CORRESPONDENCE.

In answer to *A Consant Reader*, who objects to our censure on placing the accent on the first syllable of the word *conventicle*, (See Rev. for Feb. p. 133.) we must observe that Shakspeare and Dryden cannot be regarded as authorities for the modern pronunciation of words. Shakspeare, for example, accents *òrisons* both ways:

> "The fair Ophelia!—Nymph, in thy *orìsons*
> Be all my sins remember'd!" HAMLET.
>
> "Nay, stay; let's hear the *òrisons* he makes."
> 3 Henry VI.—and elsewhere.

Present custom is the rule, in cases of this kind.

The *Chronology* of our ephemeral Epic productions is not regulated, in our Review, by the relative date of their subjects, but by the actual time of their publication.

Fer.

We cannot pursue the argument with *a Well-wisher*; and indeed, if what we have already said has produced no conviction on his mind, we must despair of effecting any such change. With regard to a deceased individual, whom he particularizes as a recent subject of our commendation, we may remark that this commendation was bestowed on his literary attainments, amiable manners, and private virtues; and when we spoke of his son, our praise was confined to his possession of abilities, not extended to his political exercise of them on all occasions.—In the supplication with which this animated writer closes his letter, we do indeed, as he does us the justice of supposing, most cordially join with him; and we shall be happy if the blessings attendant on its being heard, and granted, should convince him that there is no ground for some of the apprehensions which he entertains.

S.R.-G.2.

In a letter from Mr. Pratt, the author of *Bread, or the Poor*, a poem, mentioned in our last Review, that gentleman desires to 'enter his protest' against our conjecture, that imagination had assisted in the drawing of his picture of the poor, in any one trait. In particular, he assures us that 'the Stratford anecdote is represented without many of the aggravations that might have been added, and is a

fact so generally known, that an inquirer would receive confirmation of it, at this moment, from the majority of the county.' Mr. P. adds that he can 'boldly call on travellers of all denominations, in proof of his assertion that the cots and cottagers, the little trades and tradesmen, are in *all*, yea *more than all*, the misery and starvation in which he has represented them.'

In a 2d edit. of his poem, Mr. Pratt has transposed its title, thus; *The Poor, or Bread*; the former word being deemed most proper to take the lead, as more expressive of the variety of permanent objects discussed in the work. G. 2.

Mr. Bransby will find that the problem of the Tides was solved by M. La Place, in the Paris Memoirs for 1775, 1776, and 1790; and also in his *Mécanique céleste*. These works will explain why M. Bernouilli's hypothesis is imperfect, and why M. La Place undertook, on accurate principles, a more complete solution of this problem.—See also the Appendix to our 28th volume, N. S. p. 532. R.W.

To *C. A.* we must repeat the notification so often conveyed to Correspondents, that it is à rule with us not to accept voluntary criticisms on particular works, from unknown hands.

A Constant Reader writes to us on the subject of a translation of Spallanzani's posthumous work on the Circulation of the Blood. We do not recollect to have heard of such a publication.

Mr. Robinson is informed that his productions will be noticed, as soon as opportunity admits.

Circumstances, which we could not control, have delayed our account of the work which is the object of *T. C.*'s inquiry: but it is not forgotten, nor designed to be overlooked.

'*A Yorkshire Friend*' is received, and will be considered.

☞ In the Number for March, p. 270. l. 16. for καταλλυγηνα, read καταλλαγην. P. 317. line penult. for 'his,' read Dr. Gray's. P. 318. l. 25, 26. the sentence should begin thus: 'Had this argument operated with former writers, Mr. Nisbett would have been spared,' &c. P. 336. l. 15. put a comma after 'incumbent.'

*** The APPENDIX to the xxxviith vol. of the MONTHLY REVIEW, *New Series*, will be published with the Number for MAY.

p. 341. l. 9 fr. bott. for 'printed', r. published.
429. l. 29. for 'war to peace', r. peace to war.
446. l. 8. fr. bott. for 'Noctura', r. Nocturna.
ult. penult. dele the comma at cultivating.

APPENDIX

TO THE

THIRTY-SEVENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyage à la Côte occidentale d'Afrique*, &c.; *i. e.* A Voyage to the Western Coast of Africa, performed in the Years 1786 and 1787; containing a Description of the Manners, Customs, Laws, Government, and Commerce of the States of *Congo* frequented by Europeans; and an Account of the Slave Trave as it existed there before the French Revolution. With a Voyage to the Cape of Good Hope, and a Description of the Military Establishment at that Colony. By L. DEGRANDPRÉ, an Officer of the French Marine. Embellished with Views, Charts, and a Plan of the Citadel at the Cape. 8vo. 2 Vols. Paris. 1801. Imported by De Boffe, London. Price 14s. sewed.

IT seldom happens to us, in the perusal of a publication, that the first occasion for remark occurs in the title-page: but, in the present instance, we must begin by observing that the writer of these volumes would have been more correct, if he had been contented with intitling them a *Description* only; instead of applying the denomination of *Voyage* to a work which has neither the form nor the substance of a journal or narrative, and in which the voyager scarcely appears, except in the way of occasional anecdote. A false step at the threshold, however, is not always an omen of bad entertainment within; and we believe that the reader will not find it so in this case.

In an *avant-propos*, the author wastes some time and many pages, in an attack on the notorious impostor *Damberger**; whom he chastises for various misrepresentations, and for having questioned the reality of *le Vaillant*'s Travels. This suspicion is justly

* See M. Rev. N. S. Vol. xxxv. p. 241.

retorted on *Damberger*; who is here accused of ignorance, and of meriting no credit in what he has written concerning the kingdom of Angola.—The following passage, in the succeeding *Introduction*, promises the world a valuable addition to the knowlege which has been obtained of the interior of Africa: 'Mungo Park and Browne have attracted the attention of Europe by their excellent travels to the centre of Africa. *Le Vaillant*, zealous for the glory of his country, is again about to set off in a career which he has so often pursued. It is said that, in his proposed *incursion*, he intends principally to follow the route of Mungo Park.' There is no reason for apprehending that such a route will not furnish a rich harvest for more than one traveller.

The first volume of this work and a portion of the second are occupied by a description of that part of the Western coast of Africa, which is generally comprehended under the name of the coast of *Angola*; and which extends from Cape *Lopez* in 0° 44 S. to *Ambriz* in 7° 20′ S. latitude. At a short distance to the south of this, is the Portuguese settlement of *St. Paul de Loango*; which, the author says, on account of the forbidding reception of strangers by the Portuguese, is seldom visited by the ships of any other nation. The natives themselves give to the whole of the country near the coast, within the above limits, the name of *Congo*.

M. Degrandpré enters early on a defence of the natives of Africa in general against the charge of being cannibals; and he describes the inhabitants of *Congo* as of a mild, timid, and indolent disposition.

'Strange as it may appear, (he says), the very people whom the Europeans reproach with being cannibals urge the same accusation on Europeans; and when any of them are sold to us, they seem to entertain but one apprehension, that of being eaten. This idea may, indeed, be regarded as presumptive evidence against them: but every thing which they see conduces to fill them with terror. Their fears are confirmed by irons and chains, and by the armed state of preparation in which they find us. When they are taken on board, the first objects that meet their eyes are the seamen drinking a red liquor, in appearance resembling blood, and eating meat preserved with salt and saltpetre. Alarms, proceeding from such causes, justify no inferences to their prejudice. I traded for 1500 slaves in the year 1787; nearly all of whom I questioned on the subject, and every one shewed signs of horror and disgust when I demanded whether they had eaten human flesh, or had seen it eaten.'

The author calculates that, of 500 slaves bought in Africa, 400 arrive in the West Indies: that one half of those die in three years; and that not more than one quarter of the remainder leave posterity. Another calculation is made to shew that,

that, in the island of St. Domingo only, 2,500,000 people (reckoning the million of original natives destroyed by the Spaniards) have been sacrificed to supply Europeans with sugar and coffee. He adds: 'Were an estimate to be made for the other European colonies, in order to find the sum total of men which America has cost Africa, we should obtain a result that I should not dare to give, lest it should be deemed exaggeration!'

Section I., after the *Avant-propos* and *Introduction*, is intitled '*Productions*;' and here the author remarks that

'In this country (*Congo*) we find a variety of soil, but in general it is stony, close, and heavy. Neither sand nor light earth is to be discovered. The cantons that are cleared by the natives, and those which are cultivated near our factories, evince the fertility of the land, which is alternately red and black, but mostly red. Every where, the soil appeared loaded with the spoils of the vegetable kingdom; but I no where observed it enriched at the expence of the animal kingdom: no remnants of shells nor petrifactions were to be seen; yet they may, nevertheless, exist. I have run over a great extent of country on this coast, without meeting lava, or any thing that indicates the former existence of a volcano.'

The climate, as well as the country, in M. DEGRANDPRÉ's representation, makes this region appear a terrestrial paradise. Vessels anchor on the open coast with perfect safety, never experiencing the least accident; and the heat of the day is always tempered by the sea-breeze. The rivers and lakes are said to abound with fish; the mountains, covered with wood, are full of game; the plains abound in flocks; the water is good; and the earth voluntarily yields those products which elsewhere are drawn from it by labour. The wild fruits here are described as equal to those which in our colonies are improved by culture; and the woods are stated to be full of citrons, bitter oranges, pine apples, guavas, and pimento, all growing spontaneously.—The wild sugar-cane in this country becomes 'immeasurably' large, savoury, and full of juice. Cocoa nuts, yams, sweet potatoes, &c. are found in abundance. Agriculture is consigned to the women: but the labour is light. It suffices to loosen the earth an inch in depth, and to cover the grain so as to hide it from the birds. Nature does the rest!—The mountains, the author says, are almost all ferruginous: but the metal remains at rest in the bowels of the earth, the natives not knowing how to extract it; and 'the Europeans encourage their idleness and ignorance in this respect, by supplying them with more than they want.' The Portuguese, in their colony of *St. Paul*, have discovered some valuable mines of the more precious metals.

After this view of the land, the author remarks; 'Here we might obtain the same commodities as in the *Antilles*, and they would be the more valuable for being the product of free and voluntary labour. Moderate wages would draw workmen to our plantations.—Those who planted coffee would not water it with the tears of despair.' As he proceeds, however, something of "the old leaven" appears mixed with the benevolence of his plans. 'An undertaking of this nature (he says) presents no considerable difficulty: the people are inclined to commerce; our goods are become necessary to them; and long habits of intercourse have produced attachment, instead of the unfavourable prejudices which the first approach of strangers excited. They speak our language: they are formed to serve; they are industrious, tranquil, mild, and too cowardly to make opposition to an establishment among them.'—As if these were the sentiments of pure humanity, the writer then proceeds: 'They would regard us as benevolent deities, who, coming to occupy their land, instead of selling *them*, would teach them cultivation.' He speaks of the cruelties exercised by the Portuguese, of the hatred towards them which the natives entertain, and says that they would not feel the same sentiments of aversion respecting the French. 'It would be sufficient to observe to them, "You desire our commodities: here, take them: but, for my part, I will have no more slaves. You cultivate the earth in order to sell yams and potatoes to me; you traverse the woods to fetch fruits for me. Cultivate also sugar and coffee, and I will buy of you. Instead of selling captives, you shall bring me the fruit of your labour," &c.'

There is evidently room for doing very important good, by encouraging the Africans in the practices of husbandry: but, with the present writer, the foremost consideration is, the advantage which his countrymen would reap by forming settlements among them:—whether with their consent, or without, is not considered as material. It is very questionable whether the French, or the people of any other nation, so forming establishments, would not have views similar to those of the Portuguese; whether they would not fall into the same practices which have rendered the latter odious to the natives; and whether they would cease to transport the natives to their other colonies. So much of M. DEGRANDPRÉ's ideas, as relate to inducing the Africans to cultivate *their own* lands from motives of benefit for themselves, cannot fail of being approved; and it does not appear visionary that, by *proper* means, they might be encouraged to a gradual increase of industry, which would become a source of universal benefit.

In his description of the natives, the author makes various conjectures concerning the similarity which many of their customs bear to some that were formerly known in Europe. He supposes that they have found their way from the North; and he remarks that, in proportion as we advance towards the Southern extremity of Africa, the natives appear more and more distant from a state of civilization. They are idolaters; their idols are mostly avenging gods; and they have no remunerating divinity. The larger idols are addressed only on extraordinary occasions: the less are the household gods, the *penates*. Doubtless, both must be regarded as protecting deities. 'A particularity very remarkable, (says the author,) and which, if it were investigated, might lead to a knowlege of the history of the country, is that the grand divinities have not the African figure: their nose, especially, is immeasurably large, and in form aquiline.' Another custom equally remarkable is, that, in passing judgment in criminal affairs, they employ the same kind of evidence which was once used in Europe; *i. e.* trials by fire and by poison, which are managed by the priests.

Their language is soft, flowing, and flexible. [M. DEGRANDPRÉ has inserted a vocabulary, which does not contradict this description.] Most of the verbs terminate in the present tense in *a*, and in the past in *i*; (which the author thinks indicates a Latin derivation;) and we are told that they have no future tense; in which case, the language is not well adapted to qualify them for courtiers. The author, who sometimes delights in profound research, enters here boldly into the dark, and attempts to shew the possibility that the Romans, in the time of the Punic wars, might have effected the conquest of *Congo*. 'Did we not (he says) lose every trace of a Roman army, which was said to have been overwhelmed by the sands of Africa?' &c.—Surely we ought not now to wonder at the fables which, in the accounts of early times, occupy the space before regular history commences.

A chapter is allotted to the government and legislation of these people. The authority of the king is unlimited, and the government of all the states on the coast is despotic: but against this, however, there is sometimes a remedy; it being customary with those who are strong enough to defend themselves, to resist the *legal* authority. The crown in most of the states is hereditary. At *Loango*, it is elective, but among the princes of the blood royal; the purity of which is acknowleged to flow only by female descent. The children of the prince are not princes unless born of a princess: but all the children of a princess, by whatsoever fathers, are born princes

or princesses. 'The princes and princesses have a *right* to take husbands or wives where they please, and as often as they please, without consulting the object of their choice, who has no remedy but to accept the honour. They may also repudiate at their pleasure; while the man chosen by a princess cannot, without forfeiting his life, have commerce with other women. He must neither see nor be seen by them: and whenever he goes abroad, he is preceded by a man with an instrument which they call *gongon*, to give notice of his approach. At this signal, all the women, who cannot get out of the way, avert their faces and hold their hands before their eyes, until he is past. Very hard is this condition of this unfortunate favourite; especially if the princess happens to be old and ugly.' If princesses be numerous in this part of Africa, it appears scarcely possible that they should all be allowed such privileges.—The ceremony of divorce consists simply in blowing over the hand, which serves as a conductor, on the person repudiated. This is called, giving a fair wind, '*donner bon vent.*'

The king, and even the princes-born, have a right to sell the rich proprietors of land. Instances, the author allows, are very rare: but he relates the following; 'A man named *Tati*, son of the *Mafouc* (super-intendant of the trade with the Europeans) at *Malemba*, was sold by one of the princes. *M. Desponts*, commander of a trading vessel, who had seen him when an infant at his father's (*the Mafouc*'s) house, met him at *Cape François* in St. Domingo, driving a cabriolet, and recollected him. *M. Desponts* had the generosity to purchase him and send him back to his own country, where he has become rich and powerful; and since his return he has taken the name of *Tati Desponts*, from a sentiment of gratitude towards his benefactor. The *Mafouc* his father had married a princess, the sister of the king of *Cabenda;* and by her he had a son, prince Vaba, who has since been called to the throne.'

Many curious particulars are given, relating to the manner in which slaves are obtained to supply the European ships. It is the occupation of a class of natives, who are called merchants, to travel into the interior of Africa in order to purchase them: but many are furnished from among the inhabitants of the sea-coast.

'The act of seizing a man, whom it is intended to sell, is termed in the language of the French traders, *poigner;* and it is a right which the princes-born may exercise over all who are not born their equal. The proprietors of land may thus seize the inhabitants of their own lands upon those lands, but not on the domain of another person, without his licence. By a convention made with the first Europeans who traded in this country, the execution of which has

has been continued to the present day, the captains are allowed the *rights and honours* of princes born; and they may exercise their right of *poignage* within the inclosures of their factories, on any black without distinction, except the princes. The land comprehended between the factory and the sea-shore, in a direct line, is considered as within the European district; and, as soon as the boundaries of the captains are established, all authority of the natives within those limits immediately ceases. They may *poigner* and send their prey to the ship. without passing over other territory.

'The *poignage*, unfortunately, is but too much practised. Many natives frequently accompany the merchants from the interior of the country, attracted by curiosity; and when within the factory, the merchant sells them, and they are seized by the Europeans; who, instead of rejecting such a purchase with horror, are equally eager with the ravishers, and themselves load the victims with chains.'

The value of a slave is expressed by the term *paquet*. 'Whoever wounds another, so as to draw blood, must pay *paquet* to the wounded person, whether it be a slave or in merchandise; and if the aggressor has neither slave nor merchandise of sufficient value, he is himself taken and sold. So, likewise, if a man incurs a debt to another, of the value of a *paquet*, if he can in no other way discharge the debt, he becomes the slave of his creditor.'

According to the judgment which the author was able to form, without any certain data to assist his calculation, he has estimated the population of the three kingdoms of *Cabenda*, *Malemba*, and *Loango*, (the part of the coast which has been the most frequented by the French,) 'each of which equals in size a province of France,' at scarcely 600,000 persons:—'a very thin population, considering the great fertility of the land, and of the women.'

The following anecdote shews a very exact resemblance between dealing in slaves and dealing in horses:

'A black merchant had a slave whose teeth were good, and whose figure was passable, but who was so old that no person would have chosen to purchase him. The owner caused his head and chin to be closely shaved, and rubbed him all over with gunpowder, so that he appeared a good shining black, and the most clear-sighted trader might have been deceived. I was taken in, and bought him without suspicion: but, in two days, the white beard and hair made their appearance. It was a lesson to me; and I never afterward neglected to have the heads washed with warm water, when there was the smallest reason for suspecting the age —As soon as a slave is offered for sale to a captain, the surgeon, in his presence, enters on an examination; and no jockey more closely scrutinizes a horse.—'

The writer gives the regular table of exchange in this traffic: the *paquet* is divisible into 56 parts called pieces; 4 pieces make one *marchandise*, and 14 *marchandises* are equal to one *paquet*.

When the slaves are procured, they are confined in a prison called the *Bombe*, till they can be transported to the ship. The *bombe* is situated on the ground-floor of the factory-house, and the captain's apartment is immediately over it.

'The night of their arrival (says the writer) is with them a night of tears and of despair; and I have often been awakened by the noise of their groans. The miserable victims see themselves on the point of quitting for ever their native country; and wild and confused ideas of the future occupy their imaginations. Their sighs and mournful songs fill me with sorrow and compassion for their anguish. I rise, and endeavour to comfort and encourage them, but often in vain.—At length the day of departure arrives; and I shall finish this subject with an account of the manner in which they are treated on board.

'As to clothing, they have none, but men and women are entirely naked. In the middle of the vessel, however, a bulk-head is fixed, and secured with strong nails, which makes a barrier to divide the two sexes. Two men are constantly on guard in a gallery formed behind the barricade, in which are two openings for cannon, that are kept ready to quell insurrection.—Their nourishment in the ship consists of two meals in a day, composed of boiled beans, seasoned with salt and allspice, with water to drink; and on this frugal diet, which is reckoned wholesome, they are to subsist during the passage. Each has a leaden plate fastened to the neck, on which is engraved his number; and they are allowed a spoon, a pipe, and a small portion of tobacco, which last is given to them as a preventive against the scurvy. They sleep on the bare deck. They are employed in making cordage, hats, baskets, &c. and sometimes receive for their labour a small recompense in biscuit or brandy.—Care is taken to make them dance and sing twice each day; exercise being necessary for their health. I have always employed every means in my power to soften their condition by humane treatment, and I am willing to believe that other captains in the trade act in the same manner: but, after all that can be done, the trade of buying men like beasts of burthen must be always repugnant to a good mind; and it is to be wished that this commerce may cease at length to obtain the sanction of governments. *Oh, utinam!*'

Such reflections from the captain of a slave ship may perhaps at first appear inconsistent: but they are laudable and useful. While the trade is permitted, it is a considerable alleviation to the lot of the sufferers, if persons of compassionate dispositions be the agents. When men who are dead to the feelings of humanity undertake the employment, what language can describe the condition of the unfortunate victims; whose state, under the mildest treatment, cannot be otherwise than deplorable?

Among the extraordinary effects of climate in *Congo*, the author remarks that European dogs exported thither lose the sense

sense of smelling,—even of their food: but they recover it when taken back to Europe. He describes the *Termites*, which are numerous all over that part of Africa, as being less active and less resolute in the defence of their habitations, than those of other countries; and we find that their perseverance was overcome by that of the author. Some travellers, however, have spoken of these insects with more apprehension. The missionary *F. Denis Carli*, for instance, relates his escape from them with great thankfulness, and not without reason. As the story is short, we extract it. In a fit of illness, he kept a small monkey at the foot of his bed, to protect him from the rats; and, says he,

"I had just begun to mend, though the fever had not left me, when one night, as I lay asleep, I felt that the monkey had leapt upon my head. I thought that the rats had frightened him, and coaxed him in order to quiet him: but at the same time the Blacks arose, crying, 'out, out, Father!' Being now thoroughly awake, I asked them what was the matter? 'The ants,' said they, 'are broken out, and there is no time to be lost.' There being no possibility for me to stir, I bade them carry me into the garden, which they did, four of them lifting me on my straw; and their nimbleness stood me in good stead, for the ants began already to run up my legs, and get to my body. After having shaken them off, the negroes took straw, and fired it on the floor of four rooms, where the ants were already above half a foot thick; and there must have been a wonderful quantity, since, besides the chambers, the porch and walking place were full." *Voyage to Congo*, 1668.

M. Degrandpré has given some remarks on the ports and navigation, and also a chart which comprehends the coast from equator to 12 degrees of South latitude.

As we have entered so largely into the author's account of *Congo*, we shall now give only a brief statement of the remaining contents of his work:—but, first, we must observe that it is become necessary to advert to a maxim which seems to have been adopted by some modern travellers, that ideas of delicacy are not to interrupt the communication of any kind of knowlege; and that, under the guise of philosophical research after truth, nothing is to be esteemed indecent. Those of the French nation, in particular, are liable to the application of this remark; and M. Degrandpré has in two or three instances (in no respect happily chosen) indulged himself by following an example, for which, when the object is not to impart really *useful* knowlege, no adequate excuse can be alleged.

The *Voyage to the Cape of Good Hope* consists of a description of the Town and Gardens of the bay; the government and military establishment, while the place was in the possession

sion of the Dutch; a plan of the citadel, and of the cape itself with the country near it; observations on the means of attack and defence, &c.—These are the principal points of information respecting the Cape. In the account of Table-Bay, he has described the manner in which assistance has been given to people in ships that have been forced on shore there by storms. The most dangerous wind in Table-Bay is from the N. W. which blows directly in from the open sea. When the wind increases so much as to occasion apprehensions that ships will drive from their anchors, a flag is hoisted near that part of the shore on which a ship would be the least liable to receive injury by running aground. Ropes, buoys, and other tackle, are also kept ready. If it be in the night, a fire is kept lighted at the place; and when a ship's cable breaks, if she have not other anchors and cables, her best chance is to endeavour to steer for the marked spot. The vessel being ashore, the business then is to save the crew. The end of a sounding line is fastened to a light cask, which is thrown overboard; and this being cast on shore by the waves, line sufficient being veered from the ship, a communication between the shore and ship is established, which affords means of passing a hawser, or small cable, from the bowsprit to an anchor on the land. A basket large enough to contain two men is then fastened to two iron rings, which travel along the cable by the help of small ropes both on board and on shore; and the basket being drawn to the ship, two men get in: they are then hauled to the shore, and the basket returns empty to the ship for others till all are saved.—Many ships, however, are wrecked at the Cape of Good Hope, under circumstances which are too unfavourable to admit of profiting by such a mode of conveyance.

To conclude our remarks; it is sufficient to say in general, in addition to the foregoing account, that M. DEGRANDPRÉ's work affords entertainment and information; that his style is easy; and that his reflections are generally liberal, though some times too speculative. Many parts of his account of *Congo* are highly interesting.—The plates are engraven from designs by the author, and appear to be good delineations from nature.

We have also received a copy of another publication by this author, intitled *Voyage dans l'Inde & au Bengale*, in 2 vols. 8vo.: but we have not yet found time to peruse and analyse it.

Capt. B...y.

Art.

Art. II. *Séances des Écoles Normales*, &c. *i. e.* The Sittings of the Normal Schools, reported by the short-hand Writers, and revised by the Professors. 1st Part, *Lectures*. 6 Vols. 2d Part, *Debates*. Vol. I. 8vo. Paris. Imported by De Boffe, London. Price 2l. 9s.

THE National Convention, wishing, according to its own phrase, to give to the French people a system of instruction worthy of its *new destinies*, ordained in the 3d year of the republic the institution of the Normal Schools. The nature and functions of these seminaries were intended to be of superior dignity and importance: they were instituted to form a sort of precedence over ordinary schools;—not so much to teach the usual branches of human knowlege, as the art and method of teaching them properly,—to point out in each branch the most useful facts,—and, by placing the student (as it were) on a commanding station, to shew him the source of the sciences, their progress, and their probable destination.

The distribution of subjects to be taught was as follows: *Mathematics*, *Physics*, *Descriptive Geometry*, *Natural History*, *Chemistry*, *Agriculture*, *Geography*, *History*, *Morality*, *Grammar*, *Analysis of the Mind*, and *Literature*; and among the professors appointed to these schools, are to be found men to whom even philosophers might have listened with benefit and delight; who would have given sanction to any institution; and whom the highest station cannot make more eminent.

The lectures and conversations at the sittings were minuted by short-hand writers; and hence the present publication claims some indulgence, on account of defective arrangement, inharmonious periods, and repetitions. The preface to the first volume briefly, but ably, states the reasons which induced the professors to deliver their lectures without written preparations: they might hesitate and feel aukward in the commencement; but this inconvenience was considered as unimportant, when compared with the advantage of powerfully engaging the pupil's attention. By an excellent regulation in the second sitting, the pupils were allowed publicly to ask questions of the professors, and solutions of any doubts respecting what had been taught in the previous lecture.

Whether the preference was allotted in honour of the science, or of its distinguished professors, *La Place* and *La Grange*, we know not, but the subject of the first sitting was *Mathematics*. An eloquent *programma* preceded the lecture; in which, however, more was promised than was ever performed. In its contents we recognise its author, and find large parts taken from that admirable performance, *Exposition du Système du Monde*. The lecture of *La Place* relates to arithmetic; and, speaking

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of the binary arithmetic of *Leibnitz*, he mentions a curious trait in the character of that philosopher, which, though not here recorded for the first time, is still not generally known, and is instructive:

'*Leibnitz* imagined that he saw in the binary arithmetic the image of the creation. He fancied that unity represented the deity, and zero, nothingness; and that the Supreme Being had drawn out of *nothing* all the creatures of the universe, in the same manner as unity, with zero, expresses all numbers in this system of numeration. The idea so enraptured *Leibnitz*, that he communicated it to the Jesuit *Grimaldi*, president of the tribunal of mathematics in China, in hopes that this emblem of the creation would convert the Emperor to Christianity, because he was passionately fond of mathematics. This trait calls to our minds the Commentary of Newton on the Apocalypse.'

In the course of his lecture, M. *La Place* takes notice of the duodecimal system of notation; and, like other mathematicians who have considered the subject, he prefers it to all other systems. The French, who have ventured on so bold a step as the alteration of weights and measures, would have adopted the duodecimal notation, had not the almost universal use of the decimal opposed the idea.

The subject of discussion in the next sitting is *Physics*, and the professor is M. *Hauy*: who first delivers a programma, defining his science, and shewing its object. In his subsequent lecture, he enters into the consideration of certain facts, the forms of crystals, porous bodies, &c.

On *Descriptive Geometry*, the programma and lecture by the Professor *Monge* are not to be read without pleasure, nor to be mentioned without commendation. His argumentation is simple, clear, exact, and satisfactory.

Geography is treated by the professors *Buache* and *Mentelle*. *History* has for its professor the well-known *Volney*: who delivers excellent observations on the necessity of examining historical facts, first, with regard to their *proper essence*, that is, with regard to their analogy with or opposition to facts of the same kind, still subsisting and known; and secondly, with relation to the testimony of those facts, as depending on the moral faculties, the knowlege, the impartiality, and the means of information possessed by the narrator. As M. *Volney* has not interwoven his own particular doctrines and opinions with these observations, they may be read with pleasure and without fear of contamination, by those who profess to love impartiality but not scepticism, and freedom of research but not licence of innovation.

The programma and lecture on *Natural History* are given by M. *Daubenton*. He shews distinctly the object of this science,

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and the lines of separation necessary to be drawn between it and the science of chemistry, transmutation of metals, &c.

The professor of *Morality* is *Bernardin de St. Pierre*, the celebrated author of Paul and Virginia, and of the *Etudes de la Nature*. Called suddenly from the country and his family to give lectures at Paris, he came unprepared for the undertaking; and therefore, in the sitting appointed for the subject of morals, he delivered no lecture, but requested time for collecting and arranging his thoughts. The sagacious professor knew the difficulty and dignity of the science which he was appointed to teach.

The lecture on the *Analysis of the Understanding* was delivered by M. *Garat*; who remarks, in order to shew his competency to this task, that, although he had published no treatise, yet he had for twenty years devoted much time and attention to the study of metaphysics. Viewed as a reasoner, however, he appears to us too declamatory: but that he is not deficient in eloquence, his character of Lord Bacon will evince:

'The physical sciences, and the science of the human mind, of which the extent is immense, were too narrow to contain the whole of Bacon's genius. In Europe, erudition has generally impeded the birth and the growth of philosophy; and philosophy, not always the progeny of reason, has affected high disdain for erudition.—Bacon, placed equally between the learned and the philosophers, is distinguished among all other writers by this peculiarity; that of being at the same time the person who has laid open most new routes and views to future ages, and who possessed a knowlege of all that was grand and beautiful in the discoveries of preceding times. The most striking events of antiquity, its most brilliant thoughts, its richest phrases, its most forcible expressions, were perpetually present to the memory of Bacon; and such was his genius, that, as he delivered them again from his pen, he invested them with additional embellishment and grandeur. Among the divinities of antient mythology, we find Janus, who was represented with two heads, of which one was turned towards past ages, and the other towards ages to come: such a divinity may be said to be the image and emblem of Bacon's genius.'

In another passage, the Professor has experienced an accident which is not uncommon: he was in search of a striking expression, and stumbled on a conceit. 'Where Locke (says he) is diffuse, the other (*Charles Bonnet*) is close: he indeed affects too much to be so; and we fancy sometimes that we hear the *rattling* made *by the links of the compact chain of his* ideas.'!! In his programma and first lecture, M. *Garat* takes no notice of either Berkeley or Hume; writers who, whatever be the absurdities of certain parts of their system, have given to metaphysics an astonishing degree of perspicuity and precision.

M. *La*

M. *La Harpe* delivered the lecture on *Literature*. His observations on commentators are good, but expressed perhaps with too contemptuous an air.

The celebrated *Berthollet* pronounced the lecture on *Chemistry*; and both his programma and his first lesson are drawn up with admirable perspicuity. Not led astray by the example of many of the other professors, he does not expatiate on the progress of his science, and on the advantage which may be derived from it, but at once enters *upon business*, and begins to define, to state facts, experiments, &c.

The lectures on the *Art of Speech* are the productions of M. *Sicard*; and, in general, they are ably composed. The account of the manner in which the Deaf and Dumb are taught is particularly pleasing and instructive: but we have lately dilated on this subject more than once *.

French writers have always assumed the licence of scattering a few flowers of oratory over the dry and laborious paths of science: but, since the revolution, this freedom has much increased, and the fondness for declaiming on subjects which are ill-suited to declamation has gained strength. It is surely well and proper to cheer the student in the drudgery of detail by bright prospects, and to enliven the dullness of mere statement by philosophic remark: but this must be executed with moderation; and we should feed the mind with substantial knowlege, before we suffer it to riot in ideal luxury. Some of the professors appear to us to waste time in rhetorical flourishes, and in expatiating on the beauty of philosophy, the misery of ignorance, the future progress of science, and the *happy destinies* prepared for the youth of France:—while they should teach principles, facts, and deduction, they are filling the ear with generalities;—and from the "elevated temples of wisdom †," they indulge too long in bright but distant prospects, before they descend into the plain road of demonstration. This, however, cannot be said of *all*: on the contrary, several of these philosophers maintain, in their extemporaneous lectures, the high reputation which they have so long and so justly enjoyed.

Our preceding account relates chiefly to matter contained in the first volume. In the second and succeeding volumes, *Political Œconomy* is made one of the subjects:—its professor is M. *Vandermonde*, long known to the mathematical world by his ingenious researches, and since distinguished among modern republicans by his violent zeal for the cause of liberty, or at least what *he thought* was the cause of liberty.

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* See Rev. vol. xxxi. N. S. p. 456. and vol. xxxvii. p. 133.

† "*Edita sapientum templa.*"

We have already said that the Normal schools were intended rather to demonstrate the art of teaching properly, than to inculcate the particular facts and details belonging to the several branches of science. This object of the institution (as we have also before intimated) seems to have been particularly kept in view by M. *Berthollet:* who, in his Lectures on *Chemistry*, takes a comprehensive view of that science, seizes on the most important facts, abstains from all hypothesis, and by precept and example enforces the maxims of a sage yet not a timid philosophy;—a philosophy which may be slow and cautious in its inferences, but is not so in its researches, and which can tower in speculation while its foundations are strong and deeply laid. The lectures of this excellent chemist are clear, precise, and without rhetorical declamation.

As in describing so disconnected and multifarious a work as the one before us, it is difficult and perhaps useless to preserve any order, we here observe that, in the *Debates*, several pertinent questions are put to the Professor, relative to the new Chemical Nomenclature. A pupil of the name of *Buttet* inquired why, according to M. *Chaptal*'s proposal, *nitrogen* has not been substituted for *azote*; and he observed that, if the denomination of *nitrogen* be not adopted, the names of *Azotat* and *Azotite* should be given to the combinations of the acid, of which azote ought to be considered as the radical. M. *Berthollet*, in his answer, stated 'that azote in great quantities enters into the composition of ammoniac, and that, probably, it forms part of the composition of fixed alkalis: it did not seem commodious, therefore, to give the name of nitrogen, drawn from the radical of the nitrous acid, to a substance which might equally be considered as the radical of the ammoniac, and perhaps of several alkalis. On the other hand, it was not judged proper to change the denomination of nitre, though too common and too extensively employed. Nevertheless, (said the Professor,) it would perhaps be preferable to follow rigorously the principles of the nomenclature, and to adopt the denominations of *azotat* and *azotite*.'

A pupil named *Latapie* observed, concerning the words *azote* and *hydrogen*, that they designate a simple effect, whereas the operation of these substances is very extensive and important. '*Azote* (he said) signifies only the air which obstructs life, the substance that hinders respiration: but it acts a more important part. In like manner, *hydrogen* signifies simply the substance which generates water: but *hydrogen*, by distinction, is the inflammable air; and therefore the expression *hydrogen* gives us a notion neither natural nor instructive: because, apparently, there is nothing in nature more opposite than water:

and

and the principle of inflammation. The word *hydrogen* ought, then, to be changed.' – M. *Berthollet* accorded with this opinion.

The Professor being interrogated concerning his assertion that the existence of caloric was not demonstrated, he replied; 'Heat follows *laws* which have been submitted to observation, and leave no uncertainty on the mind: but the existence of a material principle of heat, although it seems to be proved, must not be placed in the same rank of truths with that of *oxygen*, for instance, which may be weighed and contained within a space.'

The mathematical Lectures of M. M. *La Grange*, *La Place*, and *Monge*, although they fully merit an equal rank with those of M. *Berthollet* on account of arrangement, clearness, and precision, yet deviate more from the purpose for which they were specially designed, and descend into the minutiæ of operations and methods. They abound, however, with many just reflections and enlarged views. Yet, great and celebrated as the authors of these Lectures are, we wish not to include in one sweeping clause of commendation all that they have done: because some of their reasonings and demonstrations are not, to use a French phrase, "*hors de toute atteinte*;" as we could shew, were the opportunity convenient.

In the mathematical conferences between the professors and pupils, not much new truth seems to be elicited. The reply of M. *La Place* to a question concerning the series 1—1+1— &c. is not satisfactory to our minds. The pupils of the Normal schools, who are destined to become teachers in the interior, are above the race of pupils in ordinary seminaries, as their questions and observations sufficiently indicate. One of them, named *Geruzzez*, remarks (after *Condillac*) that geometricians in their methods have abandoned the true generation of ideas: after the definition of a point, they cause the point to move and generate a line; the line to generate surfaces; and the surfaces to generate solids. In the first place, the geometers erred in defining a point; the point being a thing so simple, that it does not need definition; and next they followed not the true *genesis* of things and ideas. Take a solid, consider its boundary without thinking of its depth, and an idea of surface presents itself: take the surface, think of its length without considering its breadth, and an idea of a line will be formed: reflect, finally, on the extremity of a line without attending to its length, and a point becomes manifest to the imagination.—Professor *Monge*, in his answer, grants that it would be proper, in the commencement of a treatise on Elementary Geometry, to begin with a solid; and to shew by what successive abstractions of the mind, the notion

of

of a surface, a line, and a point, are formed: but this order, he says, is requisite only for the definitions; and when they are once settled, it is not only not contrary to the severest method to conceive surfaces generated by lines, &c. but it is absolutely necessary. It is our sole mode of considering the *families of surfaces, (familles des surfaces,)* the knowlege of which, so essential to the arts and so useful to the sciences, has contributed to the perfection of analysis itself, by putting it in a condition to overcome new difficulties. 'For example, (M. *Monge* adds, and this is a curious and important observation,) we have seen that cylindrical surfaces have the property of developing, and applying themselves to a plane without rent or fold; a thing impracticable in most other surfaces, and principally in that of the sphere: but these surfaces do not solely possess this property: conical surfaces of any base whatever, of which the former cylindrical surfaces are only a particular case, possess it likewise; and conical surfaces themselves are only a particular case of those which have the property of developing themselves on a plane surface. In the arts, the knowlege of these surfaces is important, since they are the only ones that can be constructed with flexible substances, such as card-paper, iron, tin, and copper-plates, &c. without beating these plates by the hammer on a stamp or model; thus locksmiths, tinmen, coppersmiths, goldsmiths, &c. are interested in knowing these surfaces.'

At the time of the sittings of the Normal Schools, freedom of discussion on subjects both philosophical and religious was allowed. It will be supposed, therefore, that the question of miracles could not pass unnoticed by such a professor as *Volney*, and such pupils as the Revolution must have given to him. One of these *élèves* states the case imagined by *Diderot*, of Cicero and Quintus disputing concerning the fact of the stone cut by the razor, as related by Livy; and which is said to have been witnessed by all the people of Rome: but it is improbable: how, then, are we to decide? By this rule of *Rousseau*, says the pupil; "Human testimony is sufficient for deciding on things that are agreeable to the order of nature, but not on those which are contrary to that order." Another pupil then cited Hume's authority and decision on the subject of miracles: but the Professor made some objection to the known statement of the English philosopher, viz. that, in the case of an attested miracle, the mind has to decide between two miracles; and he concluded the conference with two reflections:—first, that every proposition has the alternative either of its being useful to an individual or to society, or of its being purely speculative and useless. If Herschell relates what passes in the moon,

and no practical nor useful knowlege thence results, it is perfectly indifferent to us whether that astronomer speaks truth or not: but, if, from the facts which he reports, there may be derived an immediate and sensible utility or detriment, then it is our duty to examine his statement with a care which is proportional to its importance. 2dly, The error or truth of a fact being proved, or even not being proved, it is necessary to limit ourselves to the direct consequences, and not to extend them beyond the sphere of activity; thus, suppose that a man asserts and even proves that he can raise up the dead; 'I say we ought to beseech that man to raise up more, and those the most honest men, since such a resurrection would be useful: but I add that this does not prove either that 2 and 2 make 4, or that they do not make 4; that it is needful or not needful to do this or that action: it only proves a resurrection, and nothing more; and it would not prove more resurrections, only inasmuch as they are repeated, and repeated with circumstances proper to attest them. Had nations but followed this principle, they would long ago have disconcerted the jugglers who have played off their tricks of cups and eggs before them, and would have avoided numerous calamities.'

In the debates on *Literature*, the Professor (*La Harpe*) asserts that the line of demarcation, which separates the republican eloquence of the moderns from that of the antients, ought to be extended to the period between the death of Augustus and the French Revolution. 'You will mention the English as an objection, (he observed); and, in fact, we often discern, in the British Parliament, great force of argumentation, perspicuity, profound logic, and every thing which characterises that naturally deliberative and reflecting people: but such are not the distinguishing characters of true eloquence, of that eloquence which, with the lever of speech, elevates assemblies of men,' &c. &c.

To this sedateness and sobriety of character, thus ascribed to this nation, will perhaps be attributed our disapprobation of Professor *Garat*'s tedious digressions and chimerical speculations. His reasoning about perfecting and aiding our senses appears to us trifling; and certain disciples of Locke, (we suppose that Hume and Berkeley are meant), who maintained the doctrine of an immaterial world, are mentioned too slightingly. If they have erred, they have yet done much, and are too big to be "slain in puny battle." The Professor, we think, is not well acquainted with their writings.—Speaking of abstraction, M. *Garat* says that there are as many abstractions in the verses of Homer and Virgil as in the works of Newton and Leibnitz. Now, although this paradox may be explained into a justifiable opinion, yet it has too much the air of a futile refinement;

finement; it reminds us of Mons. *Jourdain*, who would not admit that Nicole had said *u* when she really had pronounced it, but insisted that she had merely protruded her lips, and brought the upper jaw to the lower *. What we have said, however, in animadversion, must not be conceived to apply generally to all that M. *Garat* has here written: he frequently distinguishes and analyses with great precision; and in the following passage he is at once brilliant and philosophic: 'We will treat thought (says he) as *Lavoisier*, *Berthollet*, and *La Place*, have treated the air which we breathe; which was deemed simple and uniform, but which has been decomposed into so many parts, differing in their forms and qualities.'—In the conferences, the question whether language or signs be essential to thought is considered; and M. *Garat*, with great clearness and precision, states his conviction that, without the mediation of language, we could not think. We are rather surprised that the Professor takes no notice of the opinions of Reid and Dugald Stewart on this subject.

We must here conclude our account of these volumes, and dismiss much excellent matter, that is worthy of particular comment, with a general commendation. The work is too copious and comprehensive for our limits, and others urge their claim to notice and consideration.

R.W.

ART. III. *Principes d'Economie Politique*, &c. *i. e.* Principles of Political Economy; a Work which was crowned by the National Institute, at its Session in January 1801, and since revised, corrected, and enlarged, by the Author, N. F. CANARD, Professor of Mathematics in the Central School of Moulins. 8vo. pp. 236. Paris. 1801. Imported by De Boffe, London. Price 3s.

EVERY one, who is conversant with the late history of France, must be well acquainted with the two financial sects which distracted the court and the country: which some writers have designated the Anglo-Genevese and the French; and which were at issue on these questions; What is the effect of taxation? What imposts are most eligible for a country like France? Do all taxes ultimately fall on agriculture, and ought they to be

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* "Mons. Jourdain.—*Dis un peu, u, pour voir.* Nicole. *Hé bien, u.* Mons. J. *Qu'est ce que tu fais?* Nic. *Je dis, u.* Mons. J. *Oui; mais quand tu dis, u; qu' est ce que tu fais?* Nic. *Je fais ce que vous me dites.* Mons. J. *Oh, étrange chose que d'avoir affaire à des bêtes! Tu allonges les levres en dehors, et approches la mâchoire d'en haut de celle d'embas, u, vois tu? Je fais la moue, u,*" &c.

Bourgeois Gent.

imposed directly and exclusively on that branch of industry; or is it expedient, agreeably to the practice of England, to call in the aid of credit, and adopt the system of loans?—It was this controversy, prosecuted as we have seen with such animosity, which had so great a share in producing the recent troubles of that country; which still continues to divide its inhabitants; and which no doubt led the National Institute to propose the question that occasioned the present work; namely, In an agricultural country, does every kind of tax fall on the proprietors of land?

M. Canard appears to have well merited the distinction conferred on his essay by the Institute, and to possess all the qualifications requisite for the nice and intricate investigation which he volunteered. He fathoms the depths of political science, and deduces from its doctrines conclusions favourable to the system of the Anglo-Genevese party, viz. *Necker*, *Clavière*, and *Johannot*, (the latter, the present administrator of the French finances,) the respective opponents of *Turgot*, *Calonne*, *Montesquieu*, and *Cambon*. Those who have studied Dr. Smith may have recourse, with advantage, to the preliminary pages of this work; and they will find the author to be a complete master of the principles of his science:—one who needs not blush in the presence of the most able of his predecessors. They will have occasion to admire his success in analysing, and will admit that he has no superior in this most essential part of every treatise on political economy. Beaten as the subject is, he has discovered and illustrated parts of it which had remained obscure; and he has exposed errors, with regard to it, which bear the sanction of the greatest names. Having said so much in his praise, however, we are bound to observe that we do not conceive that he has either rendered any service to his science, or added to the interest of his work, by translating its positions into algebraic language, and deducing its conclusions by means of the processes of that rigorous art: for we own that our turn of mind is not sufficiently mathematical, to find our conceptions assisted by this new mode of illustration. We also cannot help thinking that he has extended to a length equally offensive to sense and taste, the comparison between the circulation of wealth in a state, and that of the blood in a human body.

In M. Canard's analysis, wealth is the power of commanding labour; and this power proceeds from three sources, the possession of land, that of skill in some branch of valuable industry, and that of a floating capital. He contends that the produce of each of these sources is of precisely the same nature, has the same operation in promoting the welfare of society,

society, and is equally necessary to bring about that effect; that it is therefore equally taxable; and that the scope of taxation is that of affecting the produce without injuring the sources.

The opinion, that land constitutes the only productive property, calls from the author the following among many other equally forcible observations:—Land is an instrument of which labour makes use, and ought to be regarded in precisely the same light with the instruments which the industry of man has created; it is employed by the husbandman, in order to convert into corn the nutricious principles of vegetation which it contains, just as the miller uses his mill to convert the same corn into meal, and the baker his oven to form the latter into bread; the materials of each of these instruments exist *in rerum naturâ*, but the beneficial adaptation of the one, not less than that of the others, is to be traced to the exertions and guidance of human skill.

M. Canard does not consider money as a representative sign of things, but as an intermediate mercantile commodity, of equal value with that for which it is taken in exchange; and a crown he states to be the result of as much labour, and to possess as much intrinsic value, as the article of provision which it purchases. He is a friend to paper credit, when voluntary: but he remarks that, when compulsory, it has in every state ended in bankruptcy. Facts warrant the observation: but we hope that our own country will furnish an exception to it; though we trust that this state of things, which necessity alone could justify, will not be permitted to continue a moment longer than that necessity requires.

The following is the author's account of the effect of a new tax, when imposed on some particular branch of industry; 1. The manufacturer in that line shares it with the buyers-sellers, and the buyers-consumers —2. The effect of the tax is to diminish the branch: the poorer dealers in it are obliged to desert it, and to engage in other and unburthened pursuits, a circumstance which increases the competition in those branches, and consequently lessens the profits of the dealers in them. In this way, a tax, immediately affecting only one branch, extends its effects to all, and in time it operates like a tax imposed on all:—3. Its prejudicial operation is, at length, lost in the superior consumption occasioned by the great numbers who derive advantage from the political effort for which the tax was imposed. Time is necessary to allow things thus to find their level; the tax does not instantaneously divide itself between the venders and consumers; it is after a considerable interval that the balance is struck; and while the first friction continues, the weaker individuals inte-

rested in the branch fall sacrifices.—As a corollary from this reasoning, the author lays it down that an old tax is a good one, and a new tax a bad one. The argument is ingenious, and the inference follows fairly from it: but it were easy to shew that the doctrine which it holds out requires to be very considerably qualified. The reasonings which prove that tithes operate as a discouragement of agriculture will suggest to our readers the nature of our objection; or, to adopt the language of the author, if an old tax, though it does not diminish a productive source, yet materially hinders it from increasing, it cannot be called good. M. CANARD very justly compares changes in taxation to the frequent removal of plantations of young trees. He illustrates his doctrines by exposing the absurdity and impolicy of several revolutionary taxes, the abolition of which he earnestly recommends; and he proposes the revival of the tax on salt (the famous Gabelle) under certain modifications. We imagine that those of our readers, who are acquainted with the recent transactions of France, will (like ourselves) feel their minds assailed by a crowd of reflections, on finding it recommended to the present government, to revive a tax which was deemed one of the most obnoxious among those that were levied under the monarchy.

Loans, the author says, are become resources with which no state can dispense; they favor the extension of foreign traffic; and they hold out a premium to economy by offering an easy, secure, and commodious investiture of capital. This, like many others of his doctrines, requires proper qualifications, which he uniformly omits to introduce.

M. CANARD shares in the animosity against this kingdom which is common to all the publicists of France. Like them, he ascribes to it a vast proportion of the calamities of his country; like them, he describes it as at the highest pitch of power and prosperity; and, like them, he seems to derive consolation from the idea of a rapid decline, which, if certain causes intervene not, he prophesies will soon be witnessed. We are obliged to him for stating to us these causes, whence we may contrive preventatives of this galloping consumption, which so speedily awaits the British body politic.

The declaimers in favour of obsolete laws to regulate commerce, the enemies of voluntary paper credit, and the partisans of taxes laid exclusively on the rich, may, if inclined to receive instruction, most advantageously have recourse to the present work. Many readers, however, we doubt not, will pronounce that it is dry, too rigidly systematic, and too artificial in its composition; and it must be admitted that a popular style is the best suited to such subjects as are here treated.

A happy

A happy and correct analysis of terms in common use (in which we have already stated that this writer greatly excels) is highly advantageous: but we must observe, on the other hand, that the constant use of the circumlocutory language of analysis renders the page inelegant, irksome, and obscure. The treatise merits great praise for its matter, but its manner we must consider as susceptible of numerous and various amendments:—it is a treatise which, in fine, the superficial will soon throw aside, but which the profound will peruse more than once with renewed, interest. Jo.

ART. IV. *Die Furienmaske, im trauerspiele,* &c. *i. e.* The Masks of the Furies, in the Tragedies and on the Gems and Relievos of the antient Greeks. An Archæological Essay. By C. A. BÖTTIGER. 8vo. pp. 145. Weimar. 1801.

IN this elaborate disquisition, the learned author corroborates the assertion of *Lessing*, that the antient artists never represented the figure of a Fury in the terrific form ascribed to those deities by Æschylus. We are told that this poet, in the third part of his Tetralogy, (admired by the antients under the name of Orestias,) has delivered all that could be gathered from old popular reports clothed in the customary metaphorical language, with tremendous attributes created by his own bold and comprehensive imagination, to represent the terrifying aspect of those avenging deities. The undertaking was grand, and highly worthy of a poet; at whose appearance in the lower world, Aristophanes ordered a black lamb to be slain, which otherwise was wont only to be sacrificed to furious hurricanes. The common Athenians scarcely ever presumed to mention these tremendous goddesses by their proper names, denoting them only by the appellation of the venerable deities. This intrepid dramatist, however, in the tragedy which he calls after their milder name, *The Eumenides*, introduced a company, consisting of not fewer than fifty of these tormenting spirits, as an acting chorus, on the stage; and he excited consternation and horror in the minds of all who were present, by so unusual a spectacle. At the first representation of this tragedy, indeed, several women miscarried, and children were frightened to death.—The horrible dresses of these infernal deities contributed greatly to produce these effects. They appeared for the first time with snakes interwoven with their hair; which hideous head-dress has continued to be appropriated to them on the modern theatres. We learn from an antient tradition, that the sovereign public of Athens, fond as they were, in the state of civilization at which they were

then arrived, of whatever could strike the senses by pomp, by prodigious forms, and by powerful impressions, yet found this monstrous and terrific creation rather too strong for their nerves, and therefore passed a law which limited the supernumerary chorus-performers to fifteen. Such disasters, as those occasioned by the first representation of the *Eumenides*, were thus certainly prevented for the future.

Be the case, however, as it may, with this tradition, (which, at least in its more modern dress, is evidently deficient in marks of authenticity); thus much is certain, that the works of the tragic poets, by such an accumulation of the terrible as was rather addressed to the eyes than to the understanding of the spectator, were well calculated, at the first sight, to produce that censure which Aristotle, in his Poetics, pronounces in these terms: "To excite terror by decorations betrays a bad taste, and proves nothing but the prodigality of the theatrical manager."

Modern judges of the drama, says M. BÖTTIGER, have not overlooked this passage of Aristotle concerning the graceless chorus of the gracious Eumenides, in criticising our tragedies; and they have uniformly declared, without reserve, their disapprobation of such an abuse of the theatrical apparatus. Nevertheless, some such apologies as have since been made for Shakspeare *, may be urged in behalf of the venerable father of the antient tragedy, in regard to this extravagant multiplication of the terrific in decorations and in the apparition of ghosts; partly from the taste of the times in which he lived; and partly from the peculiarities of his genius, which, in its attainment of the sublime, disdained not to call in the aid of outward means. Nay, perhaps, (continues our author,) another way, not often adopted, might be found, by which the terrors and horrors here brought on in such constant succession might have a peculiar reference and mitigation, from the point of time in which the poet first caused this piece to be performed for the particular instruction and edification of his Athenians.

The design of this little treatise, the author acquaints us, is to fulfil a promise which he lately made to two of his pupils, who were employed in reading the Eumenides; when the question was naturally started, How the antient tragedians displayed these terrific Fury-masks, and represented them to the gaping audience? In pursuance of this design, he enters into a critical examination of the tragedies of Æschylus, particularly the Eumenides and the Choephori; in which we meet

* See Eschenberg on Shakspeare, p. 133. Comp. Warton on English poetry, vol. iii. p. 334.

with

with several curious observations and remarks, the whole evincing a thorough acquaintance with the old dramatist and his various commentators. M. BÖTTIGER is certainly a man of genius and learning; and though the subject should be considered as interesting only to the profound scholar or the scientific artist, it is at least very ably treated. He often quotes, with great approbation, the English critics, Stanley, Harris of Salisbury, Twining, Pye, &c.; and we cannot omit what he says of Dryden, nor the quotation from an elegant German translation of his celebrated ode. After having mentioned the Iphigenia of Goethe, (whom he styles the modern Sophocles,) he thus continues:

'But rarely do we meet with an instance in which the mythos is employed to so happy and sublime an image as in Dryden's famous Alexander's Feast; where he introduces the slaughtered Greeks in the form of Furies, armed with horrid torches for the burning of Persepolis:

"Revenge! revenge! Timotheus cries:
See, the furies arise!
See the snakes that they rear,
How they hiss in their hair,
And the sparkles that flash from their eyes!
Behold, a ghastly band,
Each a torch in his hand!
These are Grecian ghosts, that in battle were slain,
And unburied remain,
Inglorious on the plain.
Give the vengeance due
To the valiant crew!
Behold, how they toss their torches on high,
How they point to the Persian abodes
And glittering temples of their hostile gods!"

'This passage is thus translated by an anonymous correspondent in the *Teutsche Mercur*, for October 1800:

"Rache! rache! ruft der sænger.
Die furien treten hervor!
Sieh, wie stræubt ihr schlangenhaar
Zischend sich vom haupt empor!
Schau wie funken ihrem aug entspruhen!
Schau jener todtenschaar
Erhobne fackeln gluhen!
Der Griechen geister, die im kampf erschlagen
Auf weiter haide lagen,
Unruhmlich, ohne grab!
Rache, furst, gewæhre,
Deinem tapfern heere,
Sie schwingen die fackeln sie zielen herab,
Auf prangender Perser gebæude.——"

Three

Three engravings of theatrical Furies accompany this classical tract, besides a vignette in the title-page.

Tooke.

ART. V. *Premier Voyage autour du Monde, i. e.* The First Voyage round the World, by the Chevalier PIGAFETTA, in the Squadron of Magellan, during the Years 1519, 20, 21, and 22. Accompanied with a Treatise on Navigation by the same Author; and a Notice concerning the Chev. *Martin Behaim*, with a Description of his Terrestrial Globe. Ornamented with Charts and Figures. 8vo. pp. 480. Paris. 1801.

THIS publication of the narrative of *Magalhaens's* voyage is a translation from a manuscript which has lately been discovered in the Ambrosian library at Milan. ANTONIO PIGAFETTA, on his return to Spain in the first ship that circumnavigated our globe, presented a journal of his voyage to the Emperor Charles V. Afterward, being at Rome, Pope *Clement* VII. desired to have a copy of his journal; and the Chevalier says, 'I considered it as my duty to satisfy, in the best manner that I possibly could, the will of the holy father.' The pope's request, therefore, produced the narrative, a copy of which is now before us. Whether it differs from the journal delivered to the Emperor, we believe, is not known to the public: but, if he were obliged to compose afresh, it is evident in the performance that he was enabled to do this by the assistance of notes which he had reserved. Besides writing his narrative for the Pope, he sent a copy to Louisa of Savoy, then Regent for her son, Francis I. of France; and he presented another to *Phil. de Villiers Lisle-Adam*, Grand Master of Rhodes.

The dialect, in which PIGAFETTA wrote, was a mixture of Italian, Venetian, and Spanish. A translation into the Italian language, but in some parts abridged, was published at Venice in 1535; and this translation *Ramusio* inserted, with a few immaterial variations, in his collection of Voyages. It does not appear to be known what has become of the originals presented by PIGAFETTA. In the MS. lately found in the Ambrosian library, the author's dedication to *Lisle-Adam* is prefixed to the narrative: but whether it be the original, or a copy, the French editor acknowleges to be doubtful. One circumstance is mentioned, which affords some presumption that it is only a copy: viz. in the title, and at the head of the epistle dedicatory, the author's name is written PIGAFETA; at the bottom of the letter, it is spelt PAGAPHETA; and at the end of the treatise on navigation, PIGAPHETTA. Whatever other faults a man may be accustomed to commit in his orthography, he seldom forgets how to spell his own name: though the

the instances of our immortal Shakspeare, and others, are cases against this remark. The difference between the present publication and the copy inserted in *Ramusio*, besides the language, is that some stories which appeared incredible (and doubtless were fables) have been omitted in *Ramusio:* the present copy is likewise in some particulars more circumstantial: but there appear very few variations of consequence in the material circumstances, except such as are occasioned by mistakes at the press, and in one place by a different interpretation of the points of the compass.

As the narrative of PIGAFETTA, in a state not very dissimilar to that in which it now appears, has been during some centuries in possession of the public, and has contributed towards every account of the voyage of *Magalhaens* which has since been written, it would be superfluous to give extracts from the present publication. The Ambrosian MS. is ornamented with twenty-one coloured charts; and, to enable his readers to form an idea of these charts, the present editor has given four of them in his translation. They are very rude, and ill formed: that which represents the *Streto Patagonico* is more so than could have been expected, making every allowance for the time at which it was executed.

The translator's preface gives a short view of the manner in which the trade for spices was conducted in early times, with some geographical remarks on the discoveries made previously to the voyage of *Magalhaens*. M. *Otto* is mentioned as the author of a memoir (inserted in the second volume of the Transactions of the Philosophical Society at Philadelphia) designed to prove that *Columbus* was not the discoverer of America, nor *Magalhaens* of the Southern strait. M. *Otto*'s fame, however, rests more secure on his diplomatic talents that on his geographical researches.

The extract from the treatise on navigation shews the manner in which navigators then endeavoured to ascertain the longitude. PIGAFETTA recommends three methods: First, by observing for the latitude of the moon, from which to calculate her longitude, and, by means of a lunar table, thence to determine the time at some fixed meridian. 2dly, By the conjunction of the moon with a star or planet. 3dly, By the variation of the compass.

The 'Notice' concerning *Martin Behaim*, with the description of his terrestrial globe, is more worth perusal than the preceding treatise. It is composed by *M. de Murr*, who had access to the papers of the family of *Behaim*; and it is accompanied by a plate, in which is a representation of part of the terrestrial globe made by *Behaim* at *Nuremberg*, in 1492. To this

this we refer those who entertain doubts respecting the person to whom should be adjudged the honour of having first discovered America.

The preface of the translator contains both information and entertainment: but it likewise displays some partialities. He reprehends, with justice, however, the unqualified abuse bestowed on his author by *M. de Pauw.* He has accompanied PIGAFETTA's account of the voyage with useful notes, and also with two charts of modern construction: the one a general chart, comprehending the whole space traversed by the first circumnavigators; the other, a chart of the Magellanic strait.

ART. VI. *Observations et Expériences,* &c.; *i. e.* Observations and Experiments on Inoculation for the Cow-pox. By JOHN DE CARRO, M. D. 8vo. pp. 216. Vienna. 1801.

THIS tract is written concisely, methodically, and in a plain unaffected style; and we think that it will not a little contribute to establish the credit of the vaccine inoculation throughout the Continent.—The author divides his subject into 16 chapters, which follow in a natural progressive order, and mutually reflect light both on what precedes and what follows.

Chap. I. consists of general remarks on the denominations which have been given to that cow-malady which is the subject of the work. In England, where it was first discovered, it has been commonly called *the Cow-pox*, or *Variolæ vaccinæ*; while the French and Italians have adopted a similar term, *Petite verole des vaches*, and *variole vaccine*: but some men of eminence in the medical science deem this an incongruous appellation; since the *cow-pox* (or *cow-pock*, as Dr. Pearson calls it,) is of a different species from the *variola*. They would therefore have it denominated simply *vaccina*, the *vaccine*: in which Dr. DE CARRO coincides.

In Chap. II. we have a *History of the Discovery of the Vaccina:* but, as most of our readers are well acquainted with this discovery, we pass over this part, only remarking that the author has given a faithful and concise abridgment from the Doctors Jenner and Pearson.

Chap. III. *Of the Origin of the Vaccina.* This, in theory, is now become a question which only time and a long series of observations can ultimately resolve. Dr. Jenner and his disciples maintain that the *vaccina* has not its origin in the cow, but in the malady of horses called the *grease*, in French *javart*, and in German *mauke*. Dr. Jenner's argument was, that the malady never appears among the cows unless the milkers have been accustomed to dress horses which had the grease: but

some occurrences have since happened, and some experiments have been made, which render this hypothesis doubtful; and we suspect that it will finally be found erroneous. Meanwhile, observations should be made in all nations, particularly where there is no communication between horses and cows; and where the latter are never milked by those who have the care of the former.

Chap. IV. *Description of the Vaccina.* This account is deduced from the Doctor's own observations, and coincides exactly with that which has been given by our Vaccinists. A neatly engraven plate accompanies this description; by which any person may readily distinguish the genuine *vaccina* from the spurious, as well as from every species of *variola.*

In Chap. V. the Doctor agitates the questions: *Whether it be possible to have the genuine vaccine twice?* And *whether it can take place after the common small-pox?* With respect to the first of these queries, Dr. Jenner has clearly given his opinion that the same person may have *more than once a local and general vaccine.* The farmers consulted by Dr. Pearson varied in their accounts. Some wrote to him that they had known examples of a repetition of the cow-pox in the same person: while others affirmed it to be impossible: but all concurred in saying that *the cow herself never had it a second time.* This question, then, seems yet undecided.—The other question is of more importance: for, if, as Dr. Jenner asserts, a person may have the vaccine after having had the small-pox, the application of the principle in medical practice, to which that gentleman alludes, might not be impossible: but, from all the accounts that have yet been given, and from all the observations that have been made, it does not evidently appear that any person, who *really* had taken the small-pox, as *certainly* received the vaccine malady afterward. On the whole, the present author concludes, with Dr. Pearson, that a person cannot *twice* have the vaccine, nor the vaccine after the small-pox.

Chap. VI. *Is the vaccine contagious without inoculation?*—Nothing appears more certain to Dr. De Carro, than the negative of this proposition.

Chap. VII. *Is it difficult to propagate the Vaccine out of England?* The solution of this question depends on that of another: namely; *Is it necessary that the vaccine matter be immediately taken from the cow?* Now, it is indubitable that this is not necessary; and therefore the propagation of the *vaccina* may gradually be extended to the whole globe, and indeed has already made a most surprising progress. It is sufficient, then, to ascertain the *primary* matter taken from the cow, which loses none of its properties in the vaccinated; as has been proved

proved by repeated experiments, both at home and abroad.—The mode of transmitting the matter is various. Dr. Pearson impregnates in the fluid a thread, and sends it in letters, fixed to the paper by two wafers, or with sealing-wax. How long it will keep its virtue in this state is not yet certainly known: but Dr. De Carro's own experience shews that it will retain it long. The first impregnated threads sent to him by Dr. Pearson were of the date of March 20th, 1799: but, in consequence of the first successful experiment made with them at Vienna, Dr. De Carro used them no more, because continual fresh virus was obtained from the inoculated. Dr. Pearson's letter with the remaining threads was carried about with him in his pocket until the month of September; when a nobleman, wishing to be vaccinated, insisted on the operation being performed with the thread sent from England. Doctor De C. intimated his fears of the efficacy of threads which had been exposed to the heat of the weather, and of his pocket, during the whole of the summer: but the nobleman persisted; and the inoculation, taking place accordingly, succeeded perfectly well.

Dr. Jenner recommends, as the best method of preserving the virus, to let it dry on some hard body, such as ivory, glass, &c. and then inclosing it in a vial, to keep it from the *oxygene*. Dr. De Carro gives the preference to the *thread*: but, in order to obtain such threads more readily, he is accustomed to pull them from that part of the shirt of the vaccinated, which is in contact with the pustule. When he has occasion for sending these impregnated threads to a distance, he puts them into a very small glass tube, which he seals at both ends, and incloses in a quill, in order to prevent its breaking.—His manner of using it is this: If the thread be abundantly saturated, the virus may be softened by exposing it to the vapour of warm water: the lancet is then to be several times rubbed on the virus thus softened; and the inoculation is performed in the common manner.—As this method, however, (so convenient for the inoculator and the inoculated,) does not always succeed, the Doctor recommends the following, which we shall give in his own words:

'*Coupez un morceau de la toile en forme de fil de cette longueur* ——: *faites une legere incision dans l'épiderme, un peu plus longue que le fil: placez-y le bout de fil, apres l'avoir trempé rapidement dans de l'eau tiede, en le tenant, pour plus grande commodité, entre les deux pointes d'une pincette: recouvrez le fil d'un morceau d'emplatre* (Diach. cum gummi), *et fixez le tout par un bandage ordinaire. Levez l'appareil le* troisieme *jour; examinez si les fils sont bien dans les incisions; et remettez le tout à sa place jusqu' à ce que vous apperceviez de quelque marque d'infection: c'est à dire, d'un peu d'inflammation, ou d'un commencement de vésification.*'

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The method of raising the skin by a vesicatory is reprobated by Dr. De Carro, because the quantity of serous matter thence discharged tends to diminish, if not to destroy, the efficacy of the vaccine. The precaution is suggested not only by theory, but is proved to be necessary by the practice of almost every country, in which the inoculation of the vaccine has been propagated. Two inexperienced inoculators, at Vienna, put their patients to much pain, and disgusted the parents with the inoculation itself. For the rest, the Doctor is of opinion that lancets of fine pure *silver* are preferable to those of *steel*, because the latter are so liable to rust. Dr. Pearson, we have understood, uses lancets made of platina.

Chap. IX. contains a detailed account of the London Vaccine Institution, in Warwick-street; with reflections on the expediency of such establishments on the Continent.

Chap. X. discusses the question; *Whether, in order to be assured of the anti-variolical effect of the Vaccine Inoculation, it must necessarily be attended with a fever?*—Dr. Jenner maintains the affirmative. Dr. Pearson was at first of the same opinion, but has since changed it. The inoculators of Hanover are also against the *absolute necessity* of a fever: although it often happens to be more or less attendant on vaccination.

The subject of Chap. XI. is thus stated: *Are the Vaccine and the Small-pox the same Malady differently modified?* Although this be but a question of mere curiosity, Dr. De Carro deems it not unworthy of investigation. He dares not, however, determine it, but contents himself with pointing out the sensible and striking differences between the two maladies. These, indeed, are so obvious, that we are strongly inclined to believe that the maladies have no affinity: but time and longer experience will possibly remove all doubt on the subject.

Chap. XII. *On the advantages, direct or indirect, of the Vaccine over the common Inoculation.*—All these advantages are derived, according to our author, from the *three* following circumstances: 1*mo.* The vaccine is *never* dangerous: 2*do.* It is never contagious: 3*tio.* It is not accompanied with eruption. These three propositions are resumed, and proved in a most convincing manner: but we must refer our readers to the work itself for the developement of the author's reasoning.

In Chap. XIII. the objections, which have hitherto been made against the vaccine inoculation, are shewn to be futile in the extreme, and indeed scarcely deserving of a serious answer.

Chap. XIV. *Are there any cases in which the Small-pox has made its appearance, after the Vaccine Inoculation?*—Some instances have been brought before the public: but the accounts

are so vague and uncertain, that little dependence is to be placed on them.

Chap. xv. contains various useful observations *on the practice of Vaccine Inoculation;* which we would recommend to the serious attention of young practitioners.

The last Chapter gives a list of vaccine inoculations performed by the Doctor himself; which amount to 200, in the course of less than 7 months. Since that time, the number inoculated by him 'has been so prodigious' that he discontinued his register.—The Doctor concludes this chapter with some pathetic advice to physicians, parents, and pastors, to use their utmost endeavours in propagating the doctrine of Vaccine Inoculation. It is indeed of the greatest importance to make its nature and effects known throughout the world; and he must be void of all humanity, who refuses to lend his aid to the encouragement and propagation of a practice, which bids fair to extirpate one of the most dreadful among the diseases that afflict mankind. We admire the conduct of the good *Pastor of Brunn*, who, in a letter to Dr. De Carro, says, "*I am determined to have no more small-pox in my parish.*"

Ged.s.

Art. VI. *Traite de l'Inoculation Vaccine*, &c.; *i. e.* A Treatise on Vaccine Inoculation; with the Result and Observations on this Practice, made at Hanover and in the neighbourhood of that City. By Dr. Ballhorn, Physician to the Court, and M. Stromeyer, Court-Surgeon. With Plates. Leipzig. 1801.

Many of the observations in this treatise have been already published in the Hanoverian Magazine, Nos. xv. and xvi., 1800: but the greatest part, we are told by the authors, is entirely new, and in their opinion of the highest importance. In the preface, these gentleman cite the authority of Mr. Fosbrooke, whom they call a physician *, and who is said to have operated in Jan. 1800, that, of a thousand subjects inoculated for the vaccine disease, not one cure occurred which was attended with eruptions. This, the authors allege, is strong in favor of the idea that the vaccine matter is different in London from that which is in the country, in opposition to the opinion of Dr. Pearson; who maintains, they say, that

* If Mr. Fosbrooke, who is a clergyman, and not a physician, could furnish 1000 instances of inoculation with vaccine-matter in Jan. 1800, he must have been a more active and courageous practitioner than any of the faculty at that time: for, except Dr. Jenner's original (we think 7 or 8) cases, published in 1798, we heard of no more till 1799, and those chiefly in or near London.

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no such difference exists. At Vienna, Dr. *de Carro*, (see the preceding article,) in 100 inoculated persons, observed no eruptions; nor did they occur among 150 more inoculated at Paris: while at Hanover, of 10 inoculated, 8 or 9 had subsequent eruptions, which sometimes suppurated. These suppurating pustules are said to be liable to be confounded with the small-pox, but are in fact very different. The rule given for the distinction is, that, if the vaccine eruption of the part inoculated be attended with a peripleric inflammation, and the eruptions on the body occur some time afterward, or be of an equivocal appearance, such eruptions on the body in general proceed undoubtedly from the vaccine disease: but, if this surrounding inflammation do not take place, and eruptions like the small pox occur, such cases must be considered as small-pox, from the variolous infection being in the constitution previously to inoculation.

A physician at Hanover inoculated two children with the purulent matter of the eruption, subsequently to the inoculation of the cow-pock; and the genuine vaccine disease was excited, but attended with similar suppurative eruptions.

A woman near Ratzebourg, 30 years ago, had the cow-pock in her hands, which was caught in milking, and the scars remained. She had been subsequently exposed to the small-pox in nursing her own six children in this disease, but did not take it.

The veterinary professor *Havemann* inoculated a cow in December 1800, which then gave little milk. On the 9th day, 3 vesicles appeared on the inoculated part, but the matter of them produced no effect on the human subject: hence it must be inferred that the animal had not the real vaccine pock.

The above seem to be the most important observations in the preface. We next come to the body of the work.—The authors began the inoculation in Hanover, in 1799, with dried matter from England, which entirely failed; and no reliance could be placed on the matter collected from the cows in Holland and Germany: but, since the beginning of the year 1800, the authors say that they have inoculated 500 persons, with the most complete success, by means of efficacious matter sent at that time by Drs. Jenner and Pearson. In the first instances, a difference was supposed to exist between the matter furnished by these two practitioners. That of Dr. Jenner produced a much more considerable local effect in the part inoculated, than the matter sent by Dr. Pearson: but the latter produced a slight eruption of pimples. On communicating the account of these different effects to Dr. Pearson, and imputing them to the difference between the London and Glocestershire

matter, he answered that he believed that these different effects would be found to be accidental, and that, on farther trial, the matter from the two sources would appear to be precisely the same.

In all cases in which the real and complete vaccine inoculation occurred, the subjects were rendered invulnerable to the variolous poison.—In one case, the subject could not have the vaccine disease excited by repeated inoculation: but the same subject was also found to be unsusceptible of the small-pox. The present authors are of opinion, that the Itch may be one of the diseases of the skin which may render a person incapable of receiving the vaccine disease.

We learn that numbers were induced to undergo the vaccine inoculation during malignant epidemic small-pox: although they do not appear to have been confident that it was a preservative against this latter disease; yet they believed it to be at least innocent.—The partisans of the cow-pock inoculation gradually increased, from the trials already made shewing how incapable persons were of taking the small-pox subsequently, when it broke out in the families in which children lived who had gone through the vaccine disease.

On the subject of the collision or complication of the small-pox and the cow-pox, we are told that this happened when the variolous poison was already in the constitution at the time of vaccine inoculation. In three children inoculated for the vaccine disease, the small-pox appeared a few days afterward, and went on as usual, with the inoculated parts manifesting variolous instead of vaccine vesicles.

Dr. B. and M. S. rather humorously notice the opinions, that the vaccine pock only prevents the small-pox for a limited time: but they differ as to the term of the incapability. Some say that it lasts two years; others five; and others again more hardily affirm that it continues for ten years. From the slightness of the vaccine disease, the objection to it on the score of the unsusceptibility not being permanent seems to have some foundation: but we must on this point rest assured, from fact of persons having gone through the cow-pock 30 or 40 years past, and not being at this time susceptible of the small-pox, that the security is permanent. The epidemic small-pox in Hanover, August 1800, we are told, carried off *one* child out of *five* who had that disease, and induced the inhabitants to inoculate for the vaccine.

The authors next depict the progress of the agency of the infectious matter, from the day of the inoculation through the stages of pimple, vesicle, and desiccation, with surrounding inflammation of the skin, up to the 14th day. They also enter minutely

minutely into the disccussion of the eruptions which appear sometimes in the vaccine, and which they think have not been sufficiently described by the English physicians. In order to make due observations, attention should be paid to the inoculated subject for four weeks.

When the vaccine is excited in persons affected with other complaints, it often renders them better, and never worse: but, in the small-pox by inoculation, the case is otherwise. A number of counter-proofs, or instances of inoculation for the small-pox after the cow-pox, are here given; in all of which, the constitution was incapable of being infected by the variolous poison.

These authors have taken great pains in introducing the vaccine inoculation into Germany, and on the whole they seem to have made their observations accurately. We think, however, that some of their eruptive cases were really cases of complication of the small-pox with the cow-pox, although they are supposed in this work to be eruptions belonging to the latter.

Two large plates are given at the end of the volume, to represent the vaccine eruption in its different stages, contrasted with a drawing of the inoculated small-pox. Pearson.

ART. VIII. M. DE LA HARPE'S *Lycæum, or Course of Lectures on Antient and Modern Literature.*

[*Article continued* *.]

THIS very prolific writer has given us so many *more last words*, that we began to imagine that his work would terminate only with his life: but, though he did not seem disposed to check the flow of his critical eloquence, he has induced the Government of France to perform that disagreeable task by an interdict. He had long indulged in sarcasms on the Revolution and present order of things, for which others have been *déportés*; and his reflections on the Chief Consul's journey to Lyons, on his having placed himself at the head of the Italian Republic, and on the effects of the *Concordat* on religion, have at length drawn down on him an edict of banishment to a distance of 75 miles from the capital: which not only shuts up his Lycæum, but prevents the political use of his pen. It is probable, therefore, that we shall not receive any more volumes of these Lectures, than those which are now before us.

Vol. XI. Book 1. Chap. 1. *Of Tragic Writers of an inferior Order*; at the head of which the lecturer places *Crebillon*,

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* See the Appendix to Vol. xxxvi. of the M. R. *New Series.*

whom *Fréron* ranked before *Voltaire*, and next to *Corneille* and *Racine*.—*Voltaire*, who was certainly superior in genius to *Crebillon*, and who had always many admirers in France, yet had a host of enemies to combat; whom his principles and conduct levied, increased, and supported, through life, more than his want of merit as a writer. *Crebillon*, in spite of all his defects of style, his bombast, and his disgusting means of raising *terror*, was often extolled, purposely to mortify *Voltaire*; and his name, says M. La Harpe, was long the signal of a numerous party in France, who could not bear, and much less would acknowlege, the superiority of the Philosopher of Ferney. Besides the spirit of party, however, the young and most numerous members of an audience, who love horror in action, and attend but little to the characters or sentiments of a tragedy, were always of the *Crebillon* faction. Indeed, this poet was first viewed to great advantage at the beginning of the last century, between the death of *Corneille* and *Racine*, and the appearance of *Voltaire*, when the candidates to supply their places were few and contemptible. His first tragedy, *Idomeneus*, had some success: but his second, *Atreus*, though better written, never could be borne on the stage, on account of the excess of disgusting horrors with which it was filled, in order to excite that *terror* which Aristotle makes a principal ingredient of tragedy. *Atreus*, at first, and in the repeated attempts to revive it, had the same effect on a French audience which Lillo's *Fatal Curiosity* produced in an English theatre. We have heard Garrick describe, and have seen him act, the manner in which the audience slunk out of the house, one by one; with the same kind of agitation and personal fear, with which people would steal away from a place where they thought their own turn to be massacred would be next.—As *Crebillon* resembles our *Lillo* in accumulating horror upon horror, he also frequently reminds us of the bombast of another of our tragic poets, Nat. Lee, who was by no means so deficient in genius as in taste and judgment.

M. La Harpe has analyzed the tragedies of *Crebillon* with his accustomed acumen; always leaning, however, towards his friend and master *Voltaire* in the parallel. The subject itself of *Atreus* was regarded by the antients as abounding with such singularly dreadful events and atrocities, that it was become proverbial:

Nec pueros coram populo Medea trucidet;
Aut humana palam coquet exta nefarius Atreus.

If another precept of Horace be not observed, *Ne quid nimis*, the most efficacious medicine, or most exquisite culinary composition will be spoiled by a too great proportion of any one

ingredient, however excellent in itself. *Crebillon*'s determination to "Out-Herod Herod" was formed into a principle; and, regarding terror as the first characteristic of tragedy, he imagined that the dose could never be too strong: which idea seems to have predominated in composing all his dramas. Though Aristotle, however, lays it down as a rule that the *end* of tragedy is to excite *terror* and *pity*, he was of opinion that this tragic *terror* was not to be pushed to absolute *horror*; nor the τραγικον to be confounded with the μιαρον, the shocking and disgusting: while *Crebillon* has added to the original crimes and atrocities of the fable, others of his own far more disgusting. Yet, to mortify *Voltaire*, and indeed the whole French nation, *Fréron* pronounced the character of *Atreus* to be "superior to any other on the French stage."

Rhadamistus and *Atreus*, the lecturer observes, are *Crebillon*'s two best productions; and yet in these, besides the accumulation of horrors, the versification is at once feeble and inaccurate. Since the death of *Voltaire*, all *Crebillon*'s tragedies, except these two, have been laid on the shelf. Rhadamistus is undoubtedly the best; and with all M. La Harpe's severity of parallel, he cannot help giving way to his feelings at the beginning of the second act of that play; exclaiming, *Qu'il est beau! qu'il est vigoureux! qu'il est neuf! qu'il est tragique!*—His other tragedies are *Electra*, *Semiramis*, *Xerxes*, *Pyrrhus*, and *Catiline*. The Lecturer says that, 'though these pieces are totally forgotten, yet, in order to render his plan useful, and prevent young writers in future from committing the same errors, and adopting such party-prejudices as disgrace the national taste, he will proceed to examine them.' If, however, they be never acted, and 'no mortal can read them,' what harm can they do on their peaceful shelves?—He is very concise in his remarks on *Xerxes* and *Semiramis*; of which 'the first (he says) was acted but once, and the other, though it sustained a few representations, is equally bad:' yet he details to his audience the plot of each; and lest his hearers should never know their defects, he quotes passages from them which are more likely to be imitated than shunned by young writers.

Sect. II. of the first part of vol. xi. relates to *La Grange*, *La Motte*, *Piron*, and *Lefranc de Pompignan*. Concerning these writers we know but little, and feel as little interest, except for *La Motte*; who, besides being an amiable man, blind, and possessing a most excellent private character, amid some prejudices, had a genius and talents far above mediocrity. M. La H. observes that, 'among a million of tragedies produced during the last century, not 30 are in use on the stage, or are

remembered in the closet;' and he adds, very truly, that the appearance of a man of superior genius and talents weans the taste of the public from mediocrity. Pope in poetry, and Handel in Music, produced that effect in our own country; and '*Voltaire*'s best dramas have put to death, unperceived, a number of productions which before his time were in high favour;—after such tragedies as *Zaire*, *Alzire*, and *Tancréde*, who can bear the frigid and feeble efforts of dulness and mediocrity?'

Apparently, M. La Harpe has bestowed more good criticism on the minor poets than they deserve, but not more, perhaps, than his Lectures required to complete his course. We think that he is too severe on the *Inés de Castro* of *La Motte:* giving all the success of that celebrated tragedy to the story alone on which it is founded; and allowing nothing for the choice of the fable, the versification, the support of the characters, and the conduct of the piece. A fable so full of interesting events required no long speeches, nor reflections, nor poetical aid; if it had, *La Motte* could have supplied them: for in his other writings he is always ingenious, fertile, and elegant. His fables are only inferior, as all other fables are, to those of *La Fontaine.* M. La Harpe censures *La Motte*'s naked narrative, and his want of ornament and moral reflections; yet he tells us that the greatest defects in the *Dido* of *Lefranc de Pompignan* are his cold reflections and moralizing;—'always misplaced in situations in which the heart alone is concerned.'

Sect. III. includes *Lanoue, Guimond de Latouche, Chateaubrun,* and *Lemiere.*—The Lecturer has given the plots of many dramas by these authors, which will afford amusement to those of his hearers and readers who are acquainted with the plan and characters which he censures or praises: but, as these dramas are ~~too~~ much known in England, *our* readers would profit but little by quotations from the remarks before us.

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We will not say that it is owing to inferior composition that the late lectures of M. La Harpe are less interesting than those of his former volumes: but the heroes of these discourses are so far beneath the first Lords of Literature and models of every species of fine writing, that we can scarcely deem their talents and productions worth discussion.—He seems to have reached the dregs of his materials.

Sect. IV. *Saurin and Dubelloy.*—The tragedy of *Spartacus,* written by *Saurin* on a singular plan, is still sometimes represented. The author, who was naturally of a philosophic turn of mind, has constructed this piece more on a conception of his own, and on a wish to be useful to society, than on stage-

effect

effect or historical records; which might have furnished him with a hero, or principal character, much more tragic than the personage of his brain. He had, however, another object in view, of which he gives an account in his preface: "I wished (he says) to trace the character of a great man according to my idea of greatness; a man who united justice and humanity to the brilliant qualities of a hero; one, in short, who was great for the good of mankind, not for their destruction."

'This is a fine idea, (says the critic,) but it does not seem as if the actions of Spartacus were likely to realize it. When we form to ourselves an ideal model, such as this, it behoves us to seek in history a personage with correspondent qualities, and above all a personage who is theatrical: but this has not been considered. The author has drawn *Spartacus* as a philosophic hero; as one who has no other passion than the love of humanity, no other ambition than that of liberating mankind from the tyranny of the Romans; and his whole character is devoted to a series of philanthropic maxims and examples of virtue. This plan, so laudable in morality, has great inconveniences in the theory of the drama. In the first place, it clashes too much against received opinions, in assigning these virtues to a man whose history is so well known as that of *Spartacus*. He had certainly a mind superior to his birth and education; bravery and prudence were not his only qualities; he was capable of humane sentiments, of which he often gave proofs, in stopping the excesses of his soldiers: but, in general, his character and conduct were conformable to his fortune and the circumstances into which he was thrown. At the head of a band of fugitive slaves, whom his first condition had made his equals, and over whom his talents had exalted him to be chief, he subsisted during many years only by plunder; and he could not subsist otherwise. He over-ran all the Southern parts of Italy with fire and sword, and a long period elapsed before his ravages were forgotten. His violent hatred of the Romans was, as it ought to be, his first passion.'

The history of this man touches, at so many points, the present transactions of *Toussaint* in St. Domingo, that we shall advance a little farther in the narrative.

'A slave escaped from his chains must in course detest the masters whom he combats; and despair, struggling against power, has no other law than necessity. He therefore commits the most cruel atrocities, inspired not only by vengeance, but by the necessity of exalting the courage of his troops, by keeping at a distance all hopes of mercy if they should be vanquished. Before his last battle, in which he was entirely defeated, he massacred in cold blood 3000 Roman prisoners; and another time he obliged 300 to combat at the funeral games of one of his Generals, in order to teach his old masters, by such humiliating reprisals, that their blood was not more sacred than that of the Gladiators whom they forced to kill each other in the Circus for their amusement. It certainly is not such a man as this who

should be exalted as the apostle of humanity. The theatre must, under pain of violating probability as well as truth, represent him such as he really was, and is described in history; because he appears there such as he must naturally have been. It could not be with morality that a Thracian slave, a Gladiator, was able to assemble an army of 12,000 men, put whole Roman legions to flight, defeat Consuls, and make all Italy tremble: it was with ferocious energy, with the enthusiasm of Liberty and vengeance, that he must necessarily animate slaves, and render them warriors. The real character of *Spartacus* is not to be found in this ideal tragedy. He speaks the language of Cato, more than that of a chief of *brigands*, and the devastator of Italy.'

M. La Harpe bestows many more pages on his analysis of this play; which seems not to merit such attention by its plan, its execution, or its success.

The next tragic writer, whose merits are here discussed, is *Dubelloy*, author of *the Siege of Calais*; a writer once very popular, but now almost forgotten. 'He owed his reputation so much to circumstances, that it could not be durable; and not one of his plays is now allowed by the connoisseurs to possess sufficient merit to be revived.' His *Titus*, from Metastasio's *Clemenza di Tito*, is very severely criticized by the Lecturer; and his *Zelmira*, another tragedy from Metastasio's *Issipile*, is not much better treated.

'It was *the Siege of Calais* that elevated him so high in the favour of his countrymen, by exciting an enthusiastic spirit of patriotism which pervaded the whole nation. By taking its fable from the *domestica facta*, after nine years of an unfortunate war in the four quarters of the globe, this play, in 1765, awakened a spirit of national love, which amounted to fanaticism. After having been coldly received at the first representation, it was acted only three days subsequently at Versailles, and excited the most lively sensations; ruined within, and humbled without, the peace to which France had been obliged to submit produced nothing but complaints and reproaches; and this drama, which exalted the French name at each line, seemed to heal every wound. Its reception at court decided its fashion, and the opinion of *the Siege of Calais* was no longer a matter of taste, but an affair of state. The idea of a drama wholly national was happy and new: but more was afterward expected from the author of so renowned a composition, than he could fulfil. The choice of subject, and the peculiar time of its representation, placed it at a height which none of his subsequent works could ever attain.'

Part II. Vol. XI. Chap. 5. *Of the Comedies produced during the* xviiith *Century.* Sect. 1.—This subject is prefaced by a discussion of the question whether comedy or tragedy be the most difficult to write. The author observes that comedy, during the last century, has certainly been less successful than tragedy.

'Thanks

'Thanks to the genius of *Voltaire*, Tragedy has been enriched by a succession of master-pieces, which will bear a parallel with those of the preceding century: but Comedy has had no *Voltaire*. The united efforts of three or four writers have been necessary to perform, in comedy, that which has been atchieved in tragedy by a single individual. *Le Glorieux*, *La Métromanic*, and *Le Mechant*, all inferior to the *Tartuffe* and *Misanthrope* of *Moliere*, compose the whole honours that have been conferred on Thalia during a hundred years.'—This subject is very ingeniously treated: but the result is such as may be expected from a tragic poet; who, as comedy does not include his own peculiar talent, naturally wishes it to be considered as more easy to write, and as having a greater choice of resources than tragedy.

The first comic poet of the last century, whose merits are here examined, is *Destouches*, author of 16 or 18 comedies; which M. La Harpe, with too much contempt, (we had almost said, with too much arrogance and severity,) calls a wretched collection. He owns that the change of manners daily diminishes comic force; and certainly the humours which prevailed 50 years ago are unintelligible to the present race: but strong passions and historical events remain stationary, and may be repeated by different writers. To imagine that a comedy, which delighted the age in which it was written, and had safely passed the ordeal of criticism, is worthless, because it delineates manners no longer subsisting, is to regard our forefathers as fools, and ourselves as in possession of all the wisdom and taste that ever enlightened and embellished the earth.—There scarcely ever was a successful comedy at Paris, which our dramatic dabblers did not translate or imitate: but, so different are the taste and manners of the two nations, that the second-hand piece seldom succeeds; and therefore, though many of the scenes, if not whole plays, of *Destouches*, have been imported into this country, they have not become current. M. De La Harpe condemns all his pieces in the aggregate, though he quotes a line from another satirist,

> "*Si j'en connois pas un, je veux être étranglé.*"
> "Hang me if I know one of them."

In spite of his ignorance, however, he pronounces that none of the 18 comedies have any merit, but *Le Glorieux* and *Le Philosophe marié*.

In Sect. III. *Piron* and *Gresset* are examined, of whose writing, only one comedy of each survives: *La Métromanie* of the former, and *Le Méchant* of the latter. These two admirable dramas are minutely analyzed, and justly praised.

Sect.

Sect. IV. *Boissi* and *Le Sage.* Of the numerous dramas by *Boissi*, the lecturer allows merit only to two 'farcical pieces,' *le Babillard* and *le François à Londres*, and two others of a superior kind:—*l'Homme du jour* (the Man of the World), and *les Dèhors Trompeurs*—(False Appearances).

Le Sage, the author of Gil Blas, 'who had a particular partiality for Spanish literature, at a time when it was abandoned by every one else, laid the scene of most of his works in Spain and Italy, and supported his characters in the manners of those countries: but his best comedy, *Turcaret*, belongs to himself and his own country, without having recourse either to Spanish romances or Italian Burlettas; and he appears to much more advantage as an original than an imitator. *Turcaret* is the bitterest, and yet the most pleasant satire that ever was written:—no satire in Juvenal or Boileau can delineate such a character as *Turcaret*, so well as dramatic dialogue has represented it in the scene between him and his confidential friend, M. Raffle.'

Sect. v. contains the character of eleven dramatists, with an *&c.* at the *coda*. *La Motte*, *Marivaux*, and *Saint-Foix*, are included in this list: but, as the Lecturer honours them only with his censures, we shall pass on to the next section; not having room for discussing their merits, and disputing his awards;—though the latter, we think, are much too severe on pieces with which the whole French nation were formerly pleased.

Sect. VI. *Comédie larmoyante*, or crying comedy. *La Chaussée.*—This species of mixed drama, to which the lovers of broad comedy have never been reconciled, is a 3d Genus, between the horrors of tragedy and the farcical laugh of comedy; differing still from the comi-tragedy of our Dryden and Southern. It has too frequently succeeded to be discontinued; and it offers pictures of temporary domestic distress which in private life happens but too frequently, and which, though attended with no consequences sufficiently fatal for tragedy, is too serious for comedy. As such situations are in nature, though not entirely in the buskin or sock; and as, in representation, the cause and the cure are exhibited; such dramas may have a moral use, as well as afford amusement to minds which are neither skrewed up to the lofty pitch of tragedy, nor sufficiently relaxed to enjoy the frolicsome gambols of comedy. *Le Prejugé à la mode*, by *La Chaussée*, the inventor of *la Comédie larmoyante*, was the first successful piece of this kind. It was intended to lead to the abolition of the absurd custom which had long prevailed, of a man and his wife shunning each other in public, and fancying that they should lose all respect from people

people of fashion if ever they were seen together. M. La Harpe says that this drama combats a prejudice which no longer subsists; and that, if *La Chaussée* contributed to its discontinuance, which he believes, it is one of the most honourable victories over vice and folly that talents ever obtained.

Sect. VII. *Voltaire.*—Here M. La Harpe remarks that, 'among the few talents wanting to render the genius of *Voltaire* universal, must be included comedy. He early made the experiment, and failed;'—yet the Lecturer has just told us that it is easier to write comedy than tragedy. 'In 1736, he produced, anonymously, *The Prodigal Son*, written on the plan of *de la Chaussée*; which he then much admired, though he afterward decried it. This comedy ran 30 nights; and there are scenes in it which are extremely affecting, even to tears: but, when the author attempts humour, of which he has so much on other occasions, the dialogue becomes mean, vulgar, and contemptible. The play resembles comi-tragedy more than the sober and delicate scenes of *la Chaussée*.' The humour of *Voltaire*, like that of our Fielding, always tended to profligacy; which may be entertaining to some readers in a book, but is generally disgusting on the stage.

Sect. VIII. *Diderot, Saurin, Sedaine.*—In this section, we have much good criticism, particularly relative to *Diderot*'s two singular domestic tragedies, *Le Fils naturel*, and *Le Père de famille*: but a *short* extract would afford our readers little satisfaction, and we have not space for a long one.

Sect. IX. *Fabre d'Eglantine*, and *Beaumarchais*. In the first of these articles, the Lecturer has not spared the Jacobins, or the descendants of his old friends the *Philosophers*. The account of *Beaumarchais*, drawn up with singular care and candour, is interesting, and full of anecdotes and information concerning this extraordinary character; of which we are sorry that our limits will not allow us to give specimens.

Vol. XII. is wholly devoted to the French *Opera*, concerning which the rest of Europe is less interested than about any other branch of literature; so little pleasure does the *vocal* music of that country afford to ears that are accustomed to Italian singing, or to singers of that school. We shall. therefore content ourselves, and we hope to satisfy our readers, with merely pointing out the contents of this volume.

Chap. VI. *Of the Opera.* Sect. I. *Danchet* and *Lamotte.*—Sect. II. *Roy, Pellegrin, Bernard, Labreure.*—Sect. III. *Of Voltaire in the great Opera, or Acad. Royale de la Musique, and in the heroic Comedy and comic Opera.*—Sect. IV. *Of the Italian Opera*

compared with the French, and of the Changes which the New Music may introduce at the French Opera.

Appendix to the preceding Section, or Observations on a Work by M. Grétry, intitled, Memoirs or Essays on Music.

Chap. VII. *Of the Comic Opera, and of the Ballad Farce which preceded it.*—Sect. I. *Lesage, Piron, Vadé.*—Sect. II. *Favart.*—Sect. III. *Sedaine.*—Sect. IV. *Marmontel.*—Sect. V. *Concerning d'Hele* (Dale), *Anseaume, Poinsinet; particular French Pieces at the Italian Theatre; and of the Collection by Gherardi.*

Here, then, we take our leave of M. LA HARPE; a writer whose uncommon exertions and very respectable talents in literature it is not necessary for us now to characterize, after the repeated and ample introductions of them which have taken place in our Review. Whether we are destined again to meet him on classic ground, we have intimated our doubts at the beginning of this article: but, as we have been indebted to him for much entertainment, we are required by gratitude to wish him comfort and tranquillity in his latter days.

Dr. B...y.

ART. IX. *Voyage en Italie*, &c. i. e. Travels through Italy, by FREDERICK JEAN LAURENT MEYER, Doctor of Laws, Member of many Literary Societies, &c. 8vo. pp. 440. Paris. 1802. London, De Boffe. Price 6s. sewed.

THE style of this work is polished and flowing; and the author's classical citations and allusions remind us of Addison. When he quotes the Georgics of Virgil, he generally gives, at the bottom of the page, a translation from the Abbé *De Lille.*—The objects here described have frequently been delineated: but, as *chacun a ses lunettes*, this book will agreeably remind travellers of what they have seen, and acquaint readers with what is to be seen; and it will make those who have neither travelled, nor sought for information concerning Italy in books, desirous of doing both.

At *Verona*, with which Dr. MEYER commences, *Maffei* is the hero, and the Amphitheatre is the lion. At *Vicenza*, Palladio is the principal personage, and his olympic theatre is the principal feature of that city. At *Padua*, the beautiful church of Santa Giustina, il Prato della Valle, and *Guadagni* the singer, (of whose talents and history, the author seems but superficially informed,) are the principal themes. Livy's monument is but slightly touched; and of the church of San Antonio, and its celebrated choral establishment, nothing is said.

Venice is the next place which the author visits; a city which at all times has afforded travellers much to observe and to report.

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Many years ago, we pursued the same route which was followed by the writer of this volume, and we find his descriptions very exact. He delineates the external appearance of Venice, and the manners of its inhabitants, with an outline so correct, that it renovates all the pleasures which we received on seeing with our own eyes, and hearing with our own ears. The least common information, which this book furnishes concerning Venice, is a sketch of its antient government, that appears to be fair and candid. The *lion's mouth*, out of which issue the dreadful words, *denunziationi secrete*, was the terror of those strangers who were accustomed to live under protecting laws and a mild government; and Mr. Addison, in the Spectator, has impressed this terror deeper in English minds, perhaps, than it has been felt in any other nation. There was certainly more power lodged in the hands of the state inquisitors, than it was safe to trust with any man or set of men: yet, according to Dr. MEYER, who is a staunch republican and a protestant, the accounts of its use and abuse have been greatly exaggerated. The inhabitants seemed very cheerful and happy; and, on inquiry on the spot, there had been no instance of any person being imprisoned, unexamined face to face with his accuser, for many years. Indeed, the people are in less danger from *secret information* than the senators and magistrates; and even the Doge himself has not always escaped from its effects.

The situation of Venice, its architecture, paintings, sculpture, gondolieri, conservatorios, the bridge, church, and piazza di San Marco, and the four celebrated antique horses, are all mentioned, and described with taste and spirit. Dr. MEYER comforts the Venetians for the loss of these renowned and inestimable horses, by assuring them that animals glowing with such celestial fire, whose original destination was probably to grace the triumphal car of some great conqueror, or perhaps the chariot of the sun himself, had been very absurdly placed at the portal of a Gothic building!

From Venice, the traveller proceeded to *Ferrara*, a city once highly flourishing, and the residence of the most polished personages in Italy, but now a desert! This declension is perhaps somewhat too positively charged to the influence of the Holy See, under the dominion of which it has groaned during two centuries. In the course of time, however, and in the vicissitude of human affairs, how many empires have been destroyed, and kingdoms overthrown, without the tyranny of the Church! Ferrara and Ravenna are in a desolate state, it is true: but so is Vicenza under the Venetians, and so are many cities which flourished under other governments; while Bologna, (which

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the author seems not to have visited,) though under papal dominion, is rich, flourishing, and happy. The country round it is more cultivated and fertile than any other part of Italy: such plenty reigns in its precincts, that it is called *Bologna la Grassa;* and all travellers find it the least expensive residence in the Papal territory. Yet priests and religious orders, who contribute nothing to this plenty, abound there in greater numbers than elsewhere. Ancona, also, under church government, is allowed to be in life and vigour from the spirit of commerce, and the freedom and activity of its inhabitants;—these are the usual effects of trade and commerce elsewhere: but why Bologna alone, under ecclesiastical government, should escape poverty and desolation, it is not easy to explain.

The cataract of *Velino*, near Terni, our author calls the Niagara of Italy; and if his description be exact, it is surprising that it has so long escaped the eye and the pen of travellers: for we do not remember to have seen it in the general list of objects of wonder, in descriptive books.

The sensations which the author expresses on his first entering Rome, are such as every man of taste and reflection must feel on the same occasion. Rome and its wonders, however, have been so often described, that, except a little more or less enthusiasm and eloquence, nothing new is left to be said by future observers. We shall therefore take it for granted that those of our readers, who have never been at Rome, can talk about it; as Johnson, who had not seen Mrs. Siddons act when she had been three or four years on the stage, said, on being asked how he liked her, that he had never seen her, but he could *talk Siddons.*

Dr. MEYER's description of the Pontine Marshes, his history of them, of their poisonous effects, and of the failure in late attempts at draining them, are more ample than those of any other publication which we have perused.

The road from Rome to Naples, and the antique curiosities which it presents, are to be found in every book of travels.—Being arrived at Naples, therefore, we shall follow the author through that beautiful city and its environs, as we have hitherto done, reminding our readers that his account was drawn up previously to the revolution, and to the arrival of the *spoglia a'Italia* at Paris.

Naples. The author commences this chapter with two proverbial sayings, repeated by the inhabitants to travellers, on their first arrival:

Vedi Napoli, e poi muori.
See Naples, and then die.

In the second, they call Naples

Un

Un pezzo di Cielo caduto in terra.
A piece of heaven fallen on the earth.

In describing the theatre where *Medonte*, an opera by *Sarti*, was performed, the tranquil beginning, and the impetuous increase of rapidity and force in the orchestra, seem to be taken from Dr. Burney's Italian Tour. Almost all the great opera composers of the last century were Neapolitans, educated in the Conservatorios of that city.—Dr. M. has given a very minute and spirited account of Mount Vesuvius, and of one of its eruptions, at which he was present: but he refers to that intrepid observer, Sir William Hamilton, and to the drawings of Woulky, the Austrian painter, for the best intelligence concerning the beginning and progress of the tremendous and destructive eruption of 1779, so fatal to the city of *Torre del Greco*.

The character, manners, and propensities, of the Neapolitans, are described with apparent truth and candour:—with their inactivity in all things but their pleasures and amusements; their passion for music, antiquities, and all the fine arts; the museum at Portici, containing the Greek and Roman treasures found in Herculaneum and Pompeii, the history of their discovery, and a list of the most curious and valuable works of art found in those antient cities, which were overwhelmed and annihilated by the volcanic eruptions of Mount Vesuvius. All these subjects the author has treated with spirit, intelligence, and good taste, far above the general standard of descriptive travellers.

The Catacombs, Virgil's tomb, the Pausilippan subterraneous passage, *Grotto del Cane*, &c. with the remains of Greek and Roman splendor in the environs of Naples, have been so often depicted by others, that little was left for Dr. MEYER to say on viewing them, which had not been anticipated.

In conclusion, it is but justice to say that this volume is written with such temper, prudence, and sound judgment, and that the objects of discussion and description are so well selected, that it must afford amusement and instruction not only to the general readers of travels, but to travellers themselves.

Dr. B...y.

ART. X. *Précis des Evènemens Militaires*, &c. i. e. A concise Account of Military Events, or an Historical Essay on the present War, with Maps and Plans; from the Rupture of the Congress at Rastadt to the end of the Campaign of 1799. Nos. XI. and XII.* 8vo. Paris. 1801. Imported by De Boffe, and Debrett. London.

THIS termination of the *Précis*, executed with leisure of which periodical publications seldom admit, is performed

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* See M. R. Vol. xxx. N. S. p. 581.; Vol. xxxii. p. 307, and Vol. xxxiii. p. 310.

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in a style of superior accuracy, neatness, and elegance. The military part of these numbers is confined to a description of the operations of the Archduke, and of General *Lecourbe*, which sets in a very clear light the merits of those able commanders; and the remaining pages contain political observations which reflect not less credit on the comprehensive and correct views of the author, than those of the military kind, by which his former readers have been so much gratified and instructed.

The delay of these numbers is thus concisely explained:

'The author, a French officer, was for a long time separated by political circumstances from the armies; thus torn from his country, he wrote in a neutral territory; and in that hospitable land he could say of all the celebrated personages of whom he penned the history, that he had received from them neither benefits nor injuries: *nec beneficio nec injuriâ cogniti.*'

Although this particular situation, the pledge of the writer's independence, ceased to exist as soon as he was recalled to his country, he would not have interrupted the course of this work until he had finished his summary of the campaigns of 1798 and 1799, (as the editors had announced,) if, when again enrolled in the ranks of his former companions in arms, he had been able amid his new occupations to have secured any leisure. The campaign of 1799, he says, is of all the most fertile in events; it is the only one, whether among the antients or moderns, in which nine grand battles, all of them decisive, can be counted,—Stockach, Verona, Cassano, Alexandria, Trebia, Novi, Alkmaer, Zurich, Aboukir; and still these memorable actions were but preludes to those which were, at length, to terminate the quarrel, to fix the lot of Europe, and to establish the equilibrium that had been disturbed by the preponderance which England aimed at acquiring in the affairs of the continent;—a preponderance purchased by enormous sacrifices, and which she preserved to that time, only by means of the intestine divisions which distracted the French republic.

We transcribe the following passage as a specimen of philosophical military history:

'The greatest advantage is derived from the extraordinary aptitude of the French troops for new situations and relations; from their facility in forming new corps, and organizing new armies. It is certainly so old a stratagem that it ought not to be very formidable, to present hollow columns to the enemy, and to make him suppose greater forces than actually exist by forming Staffs: but it is not merely the success which is almost sure of attending this artifice that we would here remark, but the benefit to be derived from assigning to French officers and soldiers new enterprises and new denominations. To what a point are the understanding and the spirit

spirit of emulation electrified! what new life suddenly reanimates the remains of corps and chiefs happily re-united! what ardour blends itself with all ideas of change among this warlike, light, curious, and adventurous people! The character of the French soldier, if the commander has skill to give it all its spring, renders these new combinations of force, these changes of plans, easy and beneficial; while in other armies, similar alterations for a long time disturb the general order, and leave permanent impressions on the mind.'

This reflection is called forth in consequence of exploits atchieved by *Lecourbe*, at the head of an army constituted as suggested above; and the justness of that part of the author's observation, which respects other armies, is supported by the result of the operations of the motley forces sent by this country on the expedition to Holland.

Having described the circumstances with which the campaign closed, the author adds;

'The unexpected event which had changed the destiny of France, by giving a new character to its revolution, engaged the attention of Europe, and held the human mind in suspence. It seemed likely that, at the end of this campaign, the course which things had taken would incline the two parties to overtures. Experience had shewn that this war did not resemble preceding contests, in which a few victories decided the question, and forced the conquered party to have recourse to negotiations. Constant reverses during three campaigns had not been able to dishearten and dissolve the Austrian armies; and the French, who had been considered as terrible in successes only, had shewn in their retreats in Suabia and Italy, and in their active, able, and determined defence of the country of Genoa, that they were capable of supporting, and of rendering themselves formidable even in adversity. The loosened bonds of the two imperial courts, the separation of the two armies, and the symptoms of defection in one, restored the equilibrium; and, as two combatants separate when they find their powers to be equal, so the belligerent states should have given up a struggle which could only exhaust them.'

It were much to be wished that the not less important than just reflections made in this passage had occurred, in proper time, to certain persons: but the game was begun, the passions were rouzed, the voice of reason could not be heard, and the play must proceed, though the parties on one side being changed, it had ceased to be the same contest.

The author of this work, being recalled to his country and reinstated in his profession by *Bonaparte*, is not one of those philosophers who regard gratitude as a vice; on the contrary, he zealously espouses the cause of his benefactor, and inveighs vehemently against his enemies; among whom, Mr. Pitt has the honor of the first place assigned to him. 'It would be

corrupting history (the writer says) to give any value in the eyes of posterity to the pretexts adopted by the British prime minister, in order to colour his refusal to enter into negociation, and his determination to forego the glory and solid advantage of giving peace to Europe.' The author elsewhere asserts that, had not the same minister prevented it, a continental peace would have taken place on *Bonaparte*'s accession to the chief magistracy of France.

Paul the first, he says, entered into the war because he deemed the existence of a republic in France inconsistent with the safety of thrones; and depended on seeing his example followed by all neutral powers: but, finding his expectations not answered, that his allies had not the same object with himself, and that French anarchy had ceased when *Bonaparte* assumed the government, he became as anxious for a general peace, as he had been before zealous for a general war against France. In this early negociation with the First Consul, Paul seems to have acted with more wisdom than either the British or the Austrian statesmen;—the latter did not recur to measures of amity, till forced to it by a war in which they suffered unparalleled losses of men, treasure, and territory.

The author contends that it was the obvious interest of Austria to accept of offers of conciliation, when they were first proposed by the consulate. Having Lombardy and Piedmont in her hands, she had the means of ensuring and of even extending her acquisitions in Italy, under the peace of Campo Formio: but, after the retreat of the Russians, without great additions to her forces, (supposing the French armies to continue the same,) she could not hope to push farther her successes, nor even to guard against reverses. It was in consequence, however, of the pressing solicitations and the prodigious sacrifices of the cabinet of London, that she became deaf to the overtures of France.—He complains that the English ministers, by their answers, took care to exclude all possibility of a first basis of negotiation, and to leave no room for a favourable doubt; and that they declared that the establishment of the system which had preceded the revolution, and the recall of the Bourbons, were necessary preliminaries: though they had lately treated the convention, the committees of public safety, and the several directories, with more respect; and though the consular government had checked the parties which gave alarm, and could only exist by repressing them. So far, indeed, was it from propagating mischievous principles, that it endeavoured to destroy the schools which taught them, and watched narrowly over the disgraced apostles of them; and finally, the author asserts that social order, the

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sacred cause of which was unceasingly invoked, could not have a more fervent friend than the First Consul.

The refusal of Great Britain to treat, we are told, secured to the consulate the public favour, and disposed the French nation to make new sacrifices. The exertions on one side and on the other had the vigor and desperation of last efforts; and it was foreseen that he who could obtain the first victories would dictate the terms of peace.

We are glad to be enabled to announce, because we are sure that our readers will learn with satisfaction, that the author throws out an intimation of favouring the world with a history of the war of the revolution. Those who are acquainted with the *Precis* need not to be told by us what a valuable present this will be; and they will agree with us that such a work will insure to its author fame inferior only to that of the principal actors in the scene described.

Some very curious and elaborate notes add to the interest of these numbers. **Jo.**

ART. XI. *La Mort de Robespierre*, &c. i. e. The Death of *Robespierre*, a Tragedy of Three Acts, in Verse: With Notes, containing Particulars hitherto unknown respecting the Transactions of September, and the internal Administration of the Prisons; also an Account of the Treatment of the Abbé *Sicard*, Anecdotes, &c. The Work is preceded by a Poem on the Anarchy of 1791 and 1792, and followed by 14 Dialogues between Persons of the greatest Celebrity during the Revolution, whether for their Virtues or their Crimes. 8vo. pp. 272. Paris. 1801. London, imported by De Boffe. Price 5s. sewed.

THE tragedy forms the least valuable part of this volume. Apprehension and anxiety are not called forth while the plot is forming, nor do we look to the *dénouement* with impatience. The event itself, indeed, is perhaps not well adapted to be the subject of a dramatic composition; and we are too near the period, to allow to fiction the necessary scope in dressing it out for theatrical exhibition. It is altogether a tame, languid, and *médiocre* performance, betraying a deficiency of strength rather than violating propriety. The sentiments and views, which the different characters profess, are always correct; and the dialogue between *Robespierre*, *Couthon*, and *Saint Just* is very happy:—as is the soliloquy of the former, which immediately follows the conference. *Couthon* is made to say,

> ' *Craignons de compromettre une cause si belle;*
> *Trois tyrans nous feroient une guerre éternelle,*
> *Le riche, le vieillard, le superbe savant;*
> *Etranger, au milieu d'un peuple renaissant,*

Adorateur secret de l'esclavage antique,
Et de ses préjugés esclave fanatique,
Le vieillard, quel qu'il soit, est suspect à mes yeux ;
Il est trop loin de nous, trop près de ses aieux ;
Du sang de l'indigent, le riche insatiable;
De tous les corrupteurs, est le plus redoutable ;
Et du peuple & des rois, le savant, vil flatteur,
Eternise pour eux l'ignorance et l'errenr.'

Immediately on his two colleagues leaving him, after having settled the plan of their joint reign, *Robespierre* is introduced, thus exclaiming;

' J'ai deviné leur secret; quel délire!
Moi régner avec eux, moi partager l'empire!
Qui, Couthon, jusqu'au trône oser porter ses vœux!
Trois regner à la fois!.... ils périront tous deux.'

He afterward adds:

' De traîtres, d'assassins, je suis environné,
Nul ami, nul parent, ne doit être épargné ;
En prison j'ai changé la France toute entière ;
Dès demain, je n'en fait qu'un vast cimetière.'

The notes which accompany this drama contain particulars highly curious; throwing light on the course of the revolution in parts which it is below the dignity of history, and even of memoirs, to notice. We were much instructed, as well as interested, in perusing the account of the 9th Thermidor, and of the events which led to that memorable day.

Nothing, perhaps, has ever happened more marvellous than the series of dangers and narrow escapes which occur in the narrative of the treatment of the very benevolent, active, and most ingenious Abbé *Sicard*, the worthy successor of the Abbé *l'Epée*, on the horrid days of September 1792; and we consider it as a precious little monument, which affords materials to assist us in judging of the men who were conspicuous in the revolution. The life of this most valuable man hung for several days on a most slender thread: the mayor of Paris, *Petion*, was informed of his situation, but contented himself with observing that the Abbe's case fell not within his department; the legislative assembly was apprized of his danger, and passed decrees which had no effect; while chance, good fortune, and private heroism, were left to protect a life which was justly dear to humanity. Can any man, who is possessed of the common feelings of our nature, refrain from reprobating such criminal and opprobrious inactivity of the magistrates and councils on this occasion? When the persons who might have prevented the massacres of September, but who made no effort to obstruct them, came themselves to suffer, they were

loud in condemning the lawless proceedings against them: but it is impossible to recollect the apathy which they manifested when others, in all respects equally deserving, were butchered in cold blood, without thinking that their own claim to pity is very slender.

The dialogues subjoined to this work are not distinguished either by elegance or by profundity: but they appreciate, with great nicety, the leading characters of the revolution; happily exposing many of the wrong notions which prevailed during the course of it, and displaying a moderation and a love of order which are highly honourable to the author. *Jo.*

ART. XII. *Contes, Fables, Chansons, et Vers*, &c. *i. e.* Tales, Fables, Songs, and Verses, by L. P. SÉGUR, Senior, Ex-Ambassador, and Member of the Legislative Body. 8vo. pp. 257. Paris. 1801. Imported by De Boffe, London.

THIS agreeable miscellany has afforded us much amusement. Without rising to the first rank of this species of poetry, M. SÉGUR writes with a degree of facility and good sense which must interest the most difficult readers. The greater part of his compositions are indeed *vers de société*; the primary merit of which consists in their gaiety, and the secondary in the ease and perspicuity of their style. We shall give one or two hasty imitations of some of these pieces, with the originals:

'*Epître à ma moitié.*

'*Je vois la moitié du monde*
Se moquer de l'autre moitié;
J'entends la moitié du monde
Se plaindre de l'autre moitié:
On sait que la moitié du monde
Aime et trahit l'autre moitié;
Et moi, seul au milieu du monde,
Dont je méprise la moitié,
Dédaignant les caquets du monde,
Dont je ne crois pas la moitié;
Je veus être, en dépit du monde,
Toujours fidèle à ma moitié.'

'Epistle to my better half.

'I see one half of this great world
Deride and gibe the other half;
I hear one half, too, of this world,
Complaining of the other half;
We know that one half of this world
Loves and betrays the other half:
For me, alone 'mid all this world,
Of which I do disdain one half,

Scorning the scandal of the world,
Of which I don't believe one half;
I'll prove, in spite of all the world,
Still faithful to my better half.'

'*Impromptu.*

'*Fait dans le jardin des Tuileries, au moment où* Charles *et* Robert *s'élevèrent, pour la premiere fois, dans les airs.*

'*Quand* Charles *et* Robert, *pleins d'une noble audace,*
Sur les ailes des vents s'élèvent dans les cieux,
Quels honneurs vont payer leurs efforts glorieux!
Eux-même ils ont marqué leur place,
Entre les hommes et les dieux.'

'On the ascent of Messrs. *Charles* and *Robert* in a Balloon, for the 1st time, from the garden of the Thuilleries.

'When *Charles* and *Robert* nobly try
On airy wings to reach the sky,
They mark the place which fits their worth,
Between th' immortals and the earth.'

A considerable part of the volume is occupied by the Two Genii, or False and True Happiness, a dramatic tale, composed in 1781. This is a fairy-tale, written with considerable taste; and in that light, sketching manner which is best adapted to such temporary productions. Several of the verses are happily turned.

We add a paraphrastic translation of the author's lines on *Illusion*, p. 181, composed for the Society *du Vaudeville*.

'Truth we seek, yet dread to find,
Such is our perversion;
We boast the light she lends the mind,
Yet 'tis our aversion:
We in error take such part,
That we fear her torch;
For the rays that pierce the heart
Oft' are found to scorch.

'Love condemn'd her to a well,
Dreading self-confusion,
In her place he form'd a belle,
Sweet and light Illusion.
Gifted with eternal youth,
In her flow'ry way,
Substitutes for rigid truth,
Hope and Pleasure play.

'With her favours she ensnares
Each unthinking boy,
And 'mid age's wrinkled cares
Plants a sprig of joy:

She

'She revives the sated kiss,
And th' attractions dying;
And, presenting ev'ry bliss,
Hides its power of flying.

'In the heav'ns her magic skill
Places forms divine,
And on the Olympian hill
Collects the Sisters Nine:
She on Fancy's towering rocks
Mem'ry's temple raises,
And in her prismatic box
Tints the hero's praises.

'Life assumes, from her effect,
A grace entirely new;
My friends are all without defect,
My girl is strictly true;
Such are her deceptive powers,
Her visions do so gull us,
I fancy, in my rhyming hours,
I'm equal to Tibullus.'

A political work by M. SÉGUR was introduced to the notice of our readers, in p. 234. of this volume of the M. R. **Fer.**

ART. XIII. *Beschreibung einer im Sommer* 1799, &c. *i. e.* Travels from Hamburgh to England, and through that Kingdom, in the Summer of the Year 1799. By P. A. NEMNICH, B. R. Licentiate. Small 8vo. pp. 523. Tubingen. 1800.

IN his journey to England, M. NEMNICH informs us, he had no intention of seeking materials for a book: but, within a few days before his departure, he received a letter from M. COTTA, requesting him to make use of this favourable opportunity for collecting some matter for his *Allgemeine Zeitung*, or General Newspaper. Having no leisure for reading former travels, he resolved on trusting entirely to himself; and, indeed, he deemed it better to use his own eyes than to borrow those of other men.

We shall pass over this traveller's remarks on the places through which he proceeds till he arrives on board the packet-boat; as well as his description (which is not without humour) of his voyage from Hamburgh, and the several characters of his fellow-passengers. At length, he lands at Yarmouth; and, as it may be agreeable to see a foreigner's account of our country and the manners of its inhabitants, we shall make a few extracts from his work; which we shall do the more readily, because he is certainly a man of perspicacity, and judges freely from his own discernment.

'Yarmouth. This name denotes the mouth of the Yare, on which river this sea-port, long famed for its harbour and its fishery, is situated, at the east end of the county of Norfolk. The Yare is navigable to Norwich, and somewhat farther, for vessels of forty or fifty tons. The town has four principal streets, and above a hundred and fifty lanes, or rows, which are extremely narrow. The first object that strikes a visitor is the particular kind of low carriage, which is constructed purposely for driving in these narrow passes, and is not to be seen anywhere else in England. It is therefore peculiarly known by the name of a Yarmouth Car.—Of the public buildings, the most remarkable is the church, which is dedicated to St. Nicholas, as the patron of fishermen: it is nearly 700 years old, and has three wings contiguous to each other, with a steeple 186 feet in height, which at the same time serves the mariners as a sea-mark. The organ in this church is much celebrated, and, next to that of Haarlem, is said to be the best in the world. Formerly, in this church, hung a chronological table of remarkable occurrences in Yarmouth; containing, among others, the following: "There never was in Yarmouth an ecclesiastic publicly convicted of the crime of carnality!"—The profits of the inhabitants arise principally from the fishery, and from the export and import trade. The fish here caught, and which form a considerable branch of livelihood, are herrings and mackerel. Vessels go out from Yarmouth to the northern coasts for the purpose of catching kabliau, or north-sea cods, which are then carried for sale to the Sound, to Norway, to Holland, and to France. Besides these, ships also sail to Greenland.

'The mackerel appear towards the latter end of April, or at the beginning of May, and remain about six weeks. They are chiefly sent to the markets of London and Norwich; and it is well known that 30,000 mackerel alone have been sent at once to the latter city, where they found an immediate sale. The largest mackerel were taken in the year 1792; they weighed 25 ounces, were 17 inches long, and in the thickest part measured $8\frac{1}{2}$ inches.

'The herring-fishery begins on the 20th of September, and lasts till the 22d of November. Any vessel, coming from any part of England, is at liberty to catch, import, and sell herrings, free of all tolls and tributes whatever. The vessels belonging to Yarmouth, nearly 150 in number, are decked, of about 20 tons burthen, and are called cobbles. About 50,000 barrels (or 50 millions of herrings) are annually brought into Yarmouth alone. When they are salted, they are generally smoaked, and in that state are called red-herrings. Fifteen barrels are annually consumed in this country; and the value of the rest, which the merchants of Yarmouth and London ship off to the southern states, and particularly to Italy, is, in good seasons, estimated at 50,000 l sterl. per ann. The smoaked herrings are here ludicrously called Yarmouth-capons. The arms of Yarmouth are three demi-lions with herring-tails. *Desinit in piscem.*

'In the year 1580, at one time, 20 millions of herrings were brought into the port of Yarmouth; and in the year 1593 the fishing-nets of that place were valued at 50,000 l. sterl. In 1788, a herring

ring is reported to have been caught by the fishermen near Donmouth, weighing 5¼ ounces.

'The Dutch fishing-smacks appear here annually on the 21st of September, and in the year 1788 were 87 in number. The fishermen of Yarmouth seldom go out before the 26th of September.

'Besides these articles, the exports principally consist of corn, malt, and Norwich manufactures. Coals are brought hither in great quantities from the North of England, in order to be sent farther. Deals, pitch, tar, and other materials for the dock-yards, come from Norway, Denmark, and Holland.

'No part of the coast of England is more dangerous to mariners than that of Norfolk. Off this place are what are called the Yarmouth Roads, where the sand-banks are perpetually changing their situation: but a vessel is always stationed here to give the proper signals to ships coming in or going out. In the year 1692, upwards of 200 vessels were cast away on this coast, and more than a thousand persons lost their lives: something of the same kind happened in 1790. For the maintenance of the harbour, and cleansing it from sand and slime, the sum of about 2000 l. per ann. is allotted. The skill and dexterity of the sailors of Yarmouth are in high repute.

'The *Museum Boulterianum* is highly worth seeing, containing a collection of natural curiosities, coins, antiquities, utensils from Otaheite, paintings, works of art, &c. The catalogue, of considerable bulk, has appeared from the press. In the church of St. Nicholas is a collection of about 170 books; all old common-place theology, with nothing extraordinary among them. Here is a circulating library also, but extremely poor; and there is no other bookseller's shop.

'The Saxon name of Yarmouth was Iermud. The Yare was called Garienis: but whether the town was the Garienum of the Romans, is doubtful.

'In Yarmouth Roads, five Russian line of battle ships were lying at the time of my arrival. The officers hearing from a friend of mine that the immortal Catharine had sent me a reward for the industry which I had manifested in the pursuit of useful knowlege, I received a polite invitation to come on board the admiral's ship, where I was very elegantly entertained. She carried upwards of sixty guns, and, as most of the Russian men of war are, was built in Sweden *. The crew consisted of between six and seven hundred men; who, mixed with some from the Asiatic nations, were more wretched, stupid, and dirty, than any that I had ever before seen. The officers, however, were genteel, intelligent, and extremely complaisant. From this day I became one of their company, and we participated in the pleasures of Yarmouth with mutual satisfaction.'

* Here, we believe, is a slight mistake. The Russian men of war are built either at Petersburg or Archangel. This ship might perhaps have been the Gustavus Adolphus, which was taken from the Swedes in the last war: they have no other that was built in Sweden.

Few

Few travellers, whose accounts have come under our review, have bestowed more attention on the progress of arts and civilization in the countries through which they passed, than is displayed by this German author. Indeed, he inquires more minutely into the manufactures of Birmingham, Leeds, Sheffield, &c. than many of our own tourists; and he seems to have obtained more knowlege concerning them than numbers of Englishmen, who yet are persons of general information. His accounts of these places are extremely interesting; and, could we find room to extract those of Birmingham and Soho, we doubt not that many of our readers would discern various particulars with which they were not acquainted. Hinckley and Leicester, with their stocking-looms and peculiarities, are also well described. The following little anecdote is worth quotation:

'In Throsby's History of Leicester, the town library is highly praised, and is said to contain a thousand volumes. Concerning one manuscript, which Throsby erroneously pronounces to be Syriac, he informs us that it is vulgarly believed to be the hand-writing of our Saviour, or of one of his apostles. I therefore ran with great eagerness to see this library. A mean dirty looking woman, who acts as librarian, conducted me to an old dark room, where there might be about a thousand books, but which nobody ever reads. I asked the woman to shew me the hand writing of our Saviour; and she fetched out of her closet an old quarto volume, to which was fixed a thick clumsy chain. The leaves were almost all torn out; and on my inquiring how this had happened, she told me that it was done by people who wished to possess a piece of this sacred relic: but that now she took care that none should appropriate to themselves any morsel of it. However, this female Argus was not so quick-sighted but that I contrived to carry off a small fragment; which, on my return to Hamburgh, I sent to the celebrated *hofrath Tyehsen* at Rostock, and received from him the following answer:

"The scrap which you sent to me, of a poem neatly written in the Persian character called tealik [the *leaning*], with a Turkish translation annexed on the opposite page, may probably have been written about the beginning of the present century. From the few lines comprised in this piece, it appears to be part of a love song; in which the lover, tormented with jealousy, bitterly complains of a rival, and wishes to find some balsam for his lacerated soul, some relief from his intolerable anguish, if he may not be allowed access to the garden of roses."

'Such, then, being the state of the case with the pretended hand-writing of our Saviour, my scrap will no longer be preserved as a sacred relic, but merely as an instance of the superstitious turn which prevails at Leicester.'

From this town the traveller proceeded to Nottingham, which, he says, appears to be one of the oldest towns in England; and indeed John Rowse supposes it to have existed

upwards of 1000 years before the birth of Christ.—Here we have an account of the stocking-manufacture, delivered with the writer's usual precision. In his description of the town, he tells his readers that there is no public library, but several circulating libraries, as in most of the country towns of England. 'By means of these institutions, (he observes,) a great variety of books get into general circulation, which the bookseller sends without discrimination to his subscribers. Thus I saw at a tradesman's house, whose mind was by no means cultivated, a translation of the Lusiad, Harris's Hermes, and an Anatomical Manual, together with the whole Art of Horse-Dealing! The worthy man complained to me that, in these days, there were no good books to be had.'

M. NEMNICH presents his countrymen with such an account of Leeds, as cannot fail to excite their admiration of the industry and ingenuity displayed by the people of England, and of the state of excellence to which our manufactures are brought.

It is not without reluctance that we now abruptly take leave of this intelligent and amusing traveller; to whose performance we have no hesitation in assigning a very considerable degree of praise.

Tooke.

ART. XIV. *Mémoires de l'Institut National*, &c.; *i. e.* Memoirs of the National Institute of Arts and Sciences at Paris. Vol. III. 4to. In three Parts. Paris. 1801. Imported by De Boffe, London.

THUS speedily are we again * called to attend the labours of this active Society; and we shall endeavour to make our readers acquainted with the contents of these three new volumes, or parts of one volume, as concisely and quickly as opportunity will admit; commencing with that which is devoted to the

MATHEMATICAL *and* PHYSICAL SCIENCES.

4to. pp. 520.

The *Historical* part begins with a report from MM. *La Grange* and *Bossut*, concerning a memoir by M. *Callet on the Summation of certain periodical Series*. The first mention of these series is to be found in the third volume of *Leibnitz*'s work; where, in a letter to *Volf*, he examines the opinion of *Guido Grandi*, relative to the sum of the periodic series 1—1+1—1 &c. and finally assigns this curious reason, drawn from the source of faulty metaphysics, why the sum is $\frac{1}{2}$: "If we

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* See App. to Rev. vol. xxxv. N. S.

stop

stop (says he) at an even number of terms, the sum is 0; if at an odd number, the sum is 1: but, as there is no more reason for taking an even than an odd number, consequently the sum is neither 0 nor 1, but a mean number, or $\frac{1}{2}$." In this kind of reasoning, *Leibnitz* was nearly followed by *Daniel Bernouilli*, in volume xvi. of the new Commentaries of Petersburgh. He endeavoured to shew, by the doctrine of chances, that the sums of periodic series are equal to the sum of the different partial sums which can be formed by adding successive terms together, divided by the number of those partial sums; thus

$$\frac{1}{1+n+x^2} = 1 - x + (0.x^2) + x^3 + x^4 + (0.x^5) - x^6 \text{ &c.}$$

Hence, putting $x=1$, the series is $1-1+(0.1)+1$ &c.; and the three partial sums are 1, 0, 0; hence Sum $= \frac{1}{3}$, and so on for other series.

The above method, however, rather justifies the rule of *Bernouilli* in those cases in which it has been accused of being false, than exemplifies his mode of reasoning.

MM. *La Grange* and *Bossut* shew that the result, given by the method for finding the sum of a recurring series, verifies the principle of *Bernouilli*; and they conclude with commending the author of the memoir for having directed the attention of mathematicians to the paradoxes which periodical series present, and for having argued against the application of metaphysical reasonings to questions which, belonging solely to pure analysis, can be decided only by the first principles and fundamental rules of calculation.

Report on a Memoir of M. Biot, on the Integrals of Equations of finite Differences.—This report proceeds from MM. *La Place* and *Prony*, who not only commend the memoir, but applaud its young author for his previous investigations, and for his zeal and application in the pursuit of abstract science. In the course of the report, are noted the errors and paradoxes into which the late M. *Charles* (of the Academy of Sciences) was betrayed when treating of a memoir (year 1788) on the *plurality* of the integrals of which equations of finite differences are susceptible.

Mechanics.—Report on a new Telegraph, the Invention of MM. Breguet and Betancourt. By MM. *La Grange*, *La Place*, *Borda*, *Prony*, *Coulomb*, *Charles*, and *Delambre*.—As we could not, without a long description, hope to convey an adequate notion of the construction and advantages of this new instrument, we must refrain from the attempt. The very learned men, who have made their report on it, state it to be

essentially

essentially different from all other telegraphs, and much more commodious.

Physics.—Observations on the Tides at Teneriffe.—We learn from this paper that M. *Baussard*, who resided nine months at Teneriffe, has found the *establishment of the port* * at Sainte Croix at mid-day; in other respects, the tides are subject to great irregularities.

R.W.

Chemistry.—Report on a Memoir by M. Cossigny, containing a Project for extracting real Indigo from Woad.—M. *Cossigny* is of opinion that indigo may be obtained with advantage from woad, and from the blue scabious, by treating them like the indigo plant in America: but MM. *Guyton* and *Fourcroy*, while they acknowlege the great importance of the object, remark that the author's memoir does not present, either in principle or practice, any sufficient reason for asserting that the proposed undertaking will probably be attended with success.

Extract from a Report on a Metallic Alloy sent by the Commission of Finances of the Legislative Body.—The Commission, wishing to be informed, 1st, of the composition of this alloy, and, 2dly, whether it could be easily imitated, sent an ingot to the Institute; and the examination of it was performed by MM. *Bayen, Pelletier, Vauquelin, Chaussier*, and *Lelièvre*.—According to the assayer of the Mint, this ingot was estimated at 5 dwts. 21 grs.; the external colour of it was white, but its fracture and filings had a tinge of yellow: the specific gravity was 9,4776. By cuppellation and analysis, it was found to consist of

Silver - -	50
Copper - -	45,7344
Gold - -	0,2656
Arsenic - -	4
	100

A similar ingot was afterward synthetically formed.

Extract from a Report on Colours for painting on Porcelain, invented by M. Dihl.—The art of painting on porcelain is very analogous to that of painting in enamel; since, in both, the colours are applied on a white vitrified ground, which forms the light parts, and serves to modify the shades. In these arts, only fossil or mineral colours can be used, and they are employed either in the state of oxide or that of glass. The oxides unite well with oils, and form an uniform mass, which flows with

* *Etablissement du port*;—for an explanation of this term, see *La Place's Exposition du Systeme du Monde*, p. 78.

freedom

freedom from the point of the pencil: but the vitrified colours, however well they may be ground, will not unite properly with oil; they therefore separate, and fall from the pencil like sand mingled with water; which is a most serious inconvenience in these arts. The coloured glasses have nevertheless one very great advantage, viz. that, when they have been employed and fused, they nearly assume the colour which they possessed before pulverization; while the oxides are liable to many variations in tint and shade, in consequence of vitrification. The painter is therefore obliged to work according to an imaginary pallet, and to expose certain colours many times to the fire; applying successively those which are powerful or feeble, or bright or obscure; for it is by long experience alone that he can be capable of estimating the changes produced on colours by the action of fire. It must therefore be regarded as a great advantage, if colours for porcelain can be so prepared as to retain, under every circumstance, an uniformity of tint and shade: which desideratum appears to have been accomplished by M. *Dihl*, whose invention has consequently been approved by the National Institute.

Hatch.

Distribution of Prizes. M. *Bouvard*, and M. *Burg*, assistant Astronomer in the Observatory of the University at Vienna equally share the prize due to the solution of the mathematical question; which prize the Institute, on account of the great merit of the solution, thought it proper to double.—No answers having been sent to the following questions, the Institute again proposes them: 'It is required to shew what earthy substances and processes are proper for making an earthern ware, that shall resist sudden transitions from cold to heat, and shall be sufficiently cheap to be purchased by all members of the community.—To investigate, by exact experiments, what is the influence of the atmospherical air, of light, of water, and of earth, in the process of vegetation.'

An Account of the Life and Works of M. Daubenton. By M. *Cuvier*.—We are here presented with a distinct picture of the venerable coadjutor of the great *Buffon*. The intimacy between these celebrated men appears to have been particularly fortunate, since each seemed to possess qualities that were exactly adapted to moderate, by their opposition, those of the other:

'*Buffon*, (says the Eulogist,) of a vigorous form, an imposing air, an imperious disposition, prone to passion, and eager for immediate gratification in his mental pursuits as well as in his pleasures, appeared desirous of divining truth and not of observing it. His imagination was continually interposing between him and nature; and his eloquence

quence seemed to be exerted against his own reason, before it had been employed in captivating that of others.

'*Daubenton*, of a feeble temperament, a mild countenance, and possessing a moderation which was more the gift of nature than the fruit of wisdom, employed in all his researches the most scrupulous circumspection. He neither believed nor affirmed any thing which he had not seen and touched: so far was he from being desirous of persuading by other means than by evidence itself, that he studiously banished from his conversation and writings every image or expression that had a tendency to mislead: he never suffered by a delay: he recommenced the same work until he had succeeded to his wish; and, by a method too rarely found perhaps among men who are occupied in real science, all the resources of his mind appeared to unite to annihilate his imagination. *Buffon* believed that he had only taken a hard-working assistant, who would level the inequalities of his route: but he soon found that he had engaged a faithful guide, who pointed out to him the straggling roads and precipices. A hundred times did the half sarcastic smile, which escaped from his doubting friend, recall him from his first thoughts: a hundred times did one of those words, which that friend knew so well where to interpose, stop him in his precipitate march; and the wisdom of the one, thus uniting with the strength of the other, at length gave to the history of quadrupeds (the only common performance of the two authors) that excellence which makes it, if not the best of those performances which compose the history of *Buffon*, at least the most exempt from errors, and most likely to remain for the longest time a classic among naturalists.

'It is not, then, less by what he did for him, than by what he prevented him from doing, that *Daubenton* was useful to *Buffon*.'

Some parts in this contrasted description are ably executed: yet we must confess that it is *Buffon* who gives it interest and dignity.

The biographer then relates the advancement of *Daubenton* to the place of keeper of the cabinet of natural history, by the interest of *Buffon*; his exertions in that employment; the separation of the two friends; their subsequent reconciliation; the real improvements which *Daubenton* made in natural history, &c.

The labours of *Daubenton* were not calculated solely to gratify the curiosity of the speculative naturalist, but were frequently undertaken with a view to practical utility. Agriculture was indebted to him for its progress; and he endeavoured to introduce into France a breed of sheep with finer wool, by means of sheep brought from Spain.

'He acquired on this account a species of popular reputation, which, in a time of peril, proved of great benefit to him. In the second year of the Revolution, when the most ignorant portion of the people decided on the fate of the most liberal and instructed, the octogenary *Daubenton* was obliged, in order to preserve a place which he had dignified

dignified by his talents and his virtues, to demand of a section that *called itself* the *Sans Culottes*, a paper of which the extraordinary name was a *Certificate of Civism*. A *Professor, a member of the Academy*, would have procured such a paper with difficulty; and therefore some sensible persons, who mixed with the furious in the hope of restraining them, presented him under the title of *Shepherd*; and it was the *Shepherd Daubenton* who obtained the certificate necessary for the Director of the National Museum of Natural History. This paper is in existence: but it is a document perhaps less useful in writing the life of *Daubenton*, than in composing the history of that disastrous epoch.'

Many interesting particulars are given concerning *Daubenton* in this eulogy. The naturalist seems to have been a simple-minded, unambitious man; indefatigable in his researches, cautious in his inferences, and sure in his conclusions: more eager to advance science than to acquire fame; and even quietly allowing that another should engross applause, part of which was justly due to him not only for his unremitting assiduity, but for the exertion of talents which were rare in themselves, and beneficial to society in their effects.

Account of the Life and Works of M. Lemonnier. By M. *Cuvier*.—The person here commemorated is *Lemonnier* the botanist and physician, brother of the famous astronomer. He was introduced to the notice of Louis 15th by the Marshall Duke of *Nouilles*, and the manner of the introduction is here thus shrewdly related:

'Louis 15th, whom his favourite frequently entertained with those pursuits to which he was partial, was desirous of partaking of them by himself: he saw the Duke's plantations; he heard with interest the history and the properties of each vegetable; and, astonished at finding that instructive pleasures were worth at least as much as those which only fatigue, he wished also to have a botanical garden, and asked for the person who had so well arranged that of the Duke. The latter, eagerly seizing this occasion of serving his friend, ran to seek him, and, without preparation, conducted him to the presence of the monarch. The young man, surprized and intimidated, turned pale, and felt himself indisposed. Kings themselves are not insensible to the little vanity of appearing to inspire awe; and from that moment Louis 15th gave to *Lemonnier* marks of regard which were soon converted into real favour, when he knew him more intimately.'

Were not the quotation too long, we should extract the biographer's explanation of the fact that men, when weary of the unmeaning ceremonies and pompous farces of the world, or wounded by the injustice and wrongs of society, find recreation and comfort in an intimacy with plants, and prefer the study of botany to that of zoology.

Lemonnier

Lemonnier was not jealous of rivals. He recommended to Louis 15th *Bernard de Jussieu*, and chose that gentleman's illustrious nephew to supply his own place, when he was named Professor to the Botanical Garden. He likewise used his interest in persuading the Government to send naturalists to different parts of the world, in order to collect plants.

It was not until 1788, however, that *Lemonnier*, at the age of 71, was properly rewarded, and he was then appointed first physician. His method of practice (says his biographer) had more prudence than boldness: he rarely took a decisive part, and sought rather to observe than to control nature: he ordered few medicines: but the interest which he took in the situation of his patients was more effectual than physic; and he was remarkable for the attention with which he endeavoured to console them, and above all for the art of penetrating into the moral causes of their disorders: 'an art peculiarly estimable in the country in which he lived, where most of the disorders that afflict persons about the court originate in the mind.'

At the attack of the Tuilleries on the 10th of August, his life was saved in a singular manner. He concurred in the defence of the palace, till the royal family had retired to the National Assembly, and then he betook himself to a place assigned to him in the Pavilion of Flora. Soon he heard the cries of fury and despair; the door was forced, and the multitude rushed into his chamber, surrounded and menaced him: he already believed himself their victim, and prepared himself for death, when an unknown and unarmed person called to him with a rough voice, seized him by the arm, and ordered him to follow:—"But the combat still rages," said he: "This is not the moment to fear balls" was all the answer given, and he was hurried rapidly over heaps of dead and dying, and amid the firing of the two parties. To his great astonishment, he and his conductor met no obstacle, and they arrived safely on the other side of the river: there the man, after having paused for a moment, said, "the battle is gain'd: I am no longer necessary: I will accompany you to your dwelling;" and he attended *Lemonnier* as far as the Luxembourgh, where the latter lodged. During their walk, he informed the amazed physician that he was an old soldier, induced by his political opinions to direct part of the attack, but that, struck with the venerable air of *Lemonnier*, he had conceived for him a sudden regard, and resolved to save his life.

The Revolution, which demolished every thing that was royal or antient, did not spare the place and pension of *Lemonnier*, but cast him at the age of seventy-five on the wide world, with only his library and collection of plants; his charities and botanical expences

having prevented all œconomical savings. Rather than expose to sale and resign what was dearer to him than life, he opened a small shop of botanical plants, and subsisted by cheerfully receiving a moderate salary from men on whom, in former times, he had liberally bestowed his gold and his advice.

This brief abstract of the present eulogy has already taken up so much room, that, greatly against our inclination, we are obliged to omit the interesting description of the young, the beautiful, the tender, and the pious wife of this worthy character.

ASTRONOMICAL *and* PHILOSOPHICAL MEMOIRS, &c.

On the Movement of the Orbits of the Satellites of Saturn and Uranus. By M. LA PLACE.—From the observations of *James Cassini* (the son of the great *Dominic Cassini*), it appeared that the node of the orbit of the outermost satellite of Saturn was less advanced by $15°\frac{1}{2}$, than the nodes of the ring; and from these observations, with those of *Bernard* made in 1787, *Lalande* concluded the retrogradation of the node of the orbit to be $5' 37''$ annually. M. LA PLACE, however, conjectures from the uncertainty of the observations, that *Lalande*'s conclusion is not accurate; all that can precisely be ascertained from the observations is, that there is a *retrogradation*; and to calculate its quantity, from the theory of gravitation, is the object of the present memoir. The author begins his investigation from a formula demonstrated in his *Mécanique céleste*, a work of which we have already given an account *; and it is moreover of so abstruse a nature, that it admits neither analysis nor abstract.

Theoretical and Experimental Determination of the Forces which bring different Needles, magnetized to Saturation, to their magnetic Meridian. By M. COULOMB.—This memoir may be read with pleasure by those who are acquainted with the former researches of its author on this subject. (See Mémoirs Acad. 1789.)

Memoir on the Theory of the Moon. By M. LA PLACE.—In the moon's orbit, there is a movement of nutation analogous to that of the terrestrial equator, and of which the period is that of the movement of the moon's nodes. The spheroid of the earth, by its attraction on that satellite, causes the lunar orbit to oscillate, in like manner as the attraction of the moon, on the spheroid of the earth, causes our equator to oscillate. The extent of this nutation depends on the oblateness of the earth, and thus may throw great light on that important element.

* Rev. Appendix, N. S. vols. xxxi. & xxxii. [illegible] and 32.

There

There results thence, in the latitude of the moon, an inequality proportional to its mean longitude, and of which the co-efficient is 6″.5, if the earth's oblateness be $\frac{1}{334}$.

This inequality amounts to the same thing as if we suppose the lunar orbit, instead of moving on the ecliptic, and preserving with it a constant inclination, to be moved with the same conditions on a plane passing through the equinoxes, between the equator and ecliptic, and inclined to the latter plane, 6″.5, in the hypothesis of an oblateness $= \frac{1}{334}$; a phænomenon analogous to that which has been already observed in the orbits of Jupiter's satellites. (See La Place's *Exposition du Systeme du Monde*, &c. book iv. chap. 6.)

The comparison of a great number of observations had already indicated to M. *Burg* a periodic inequality in the movement of the moon's nodes; of which the positive maximum appeared to him to answer nearly to the years 1778 and 1795, and the negative maximum to the years 1768 and 1787; which is conformable to the progress of the inequality found by M. La Place. M. *Burg*, however, had not determined the law of that inequality which at once influences the position of the moon's nodes, and the inclination of its orbit: the discovery of this law, then, is a new benefit to the theory of universal gravitation; and which, in this point as in many others, has preceded observations. M. *Burg*, in his memoir crowned by the National Institute, having engaged M. La Place to investigate the cause of the anomalies which, from his observations, he remarked in the nodes of the moon, the result has been just announced, and is such as an analytical investigation affords. M. *Bouvard* has just finished comparing the result with observation; and 220 observations of Dr. Maskelyne, in which the preceding inequality was at its positive maximum, combined with 220 observations, in which it was at its negative maximum, have given him—7″.5 nearly for its co-efficient; which corresponds to an oblateness in the earth equal to $\frac{1}{334}$. This co-efficient would be increased to —13″.5, if the earth were homogeneous: its homogeneity, then, is excluded by the same observations of the moon.

The consideration of the preceding inequality has furnished M. La Place with a new determination of the inequality of the moon, dependent on the longitude of the node. Observations had induced *Mayer* to admit this latter inequality, although it had not been indicated by any of the lunar theories; and he fixed it at 4″ in its maximum. Mason, by the com-

parison of a great number of Bradley's observations, found it to be 7″; and, finally, M. *Burg*, by a great number of Maskelyne's observations, has lastly fixed it at 6″.8. The existence of the inequality, then, appears incontestable. M. La Place at first found, by the theory of universal gravitation, that at the most it was 2″: but, having since ascertained the nutation of the lunar orbit, he perceives that its influence on this inequality is very sensible; and he finds that its co-efficient is to that of the preceding inequality of the movement in latitude, as nine times and an half the tangent of the mean inclination of the lunar orbit are to unity.

This calculation gives 5″.6, for the co-efficient, in the hypothesis of $\frac{1}{334}$ of the earth's oblateness: but it would be increased to 11″.5, if this oblateness were $\frac{1}{230}$; and, as all the observations give a smaller co-efficient, they concur with those of the moon in latitude, to exclude the homogeneity of the earth. The co-efficient 6″.8, found by M. *Burg*, answers to an oblateness of $\frac{1}{306}$; which differs but little from the oblateness $\frac{1}{314}$ given by the inequality of the movement in latitude. It seems, then, that the comparison of a great number of observations of the moon, as well in longitude as in latitude, is capable of determining this oblateness with as much precision as direct measures; and it is remarkable that a continued observation of the movements of this heavenly body discovers to us the figure of the earth, the roundness of which it made known to the first astronomers by its eclipses. It results, moreover, from these researches, that the gravitation of the moon towards the earth is not exactly directed towards the centre of that planet, and is composed of the attractions of all its parts: which circumstance affords a new confirmation of the reciprocal attraction of the particles of matter.

Such is the curious and important investigation contained in the beginning of this memoir. The remainder is the analytical solution, founded on formulæ demonstrated in the *Mécanique céleste*.

Experiments calculated to determine the coherence of Fluids, and the Laws of their Resistance in very slow Motions. By M. Coulomb.—When a body is impinged by a fluid with considerable velocity, it appears by experiment that the resistance is proportional to the square of the velocity: but, in extremely slow motions, the resistance (which is no longer as the square of the velocity) is proportional to a function of that velocity; of which, when the velocity is increased, all the other terms, re-

lating to that which expresses the square of the velocity, disappear. As, however, supposing the velocity to be very small, the quantity representing it is also very small, it is difficult to find its value by the ordinary methods, and still more so to separate what belongs to the different terms of the formula. This being understood, the object of M. COULOMB in the present memoir is to fulfil the two following conditions:

1. To employ a kind of measure by which it is possible to determine, almost exactly, the smallest forces.

2. To give, at pleasure, to the bodies submitted to experiment, a degree of velocity so small, that the part of the resistance proportional to the square of the velocity may become comparable with the other terms of the function representing this resistance: or even, in certain cases, that the part of the resistance proportional to the square of the velocity should become so small, comparatively with the other terms, as to be safely neglected.

This is a very brief and imperfect account of M. COULOMB's memoir; yet it may serve to give a general idea of its object. The description of the apparatus, the analytical processes, the conclusions, &c. occupy sixty pages; and the subject is to be farther pursued in a second paper.

On the Art of making Gun-Flints. By M. DOLOMIEU.—This art, it appears from the present memoir, is confined to a few *communes* of France, and is very little practised. In the foreign countries also, which he had visited, the writer knows of no place where the art is exercised, except in the territory of Vicenza, and in a canton of Sicily.—The memoir contains an analysis and description of the flint (*silex pyromachus*), a drawing of the few instruments used in the fabrication of gun-flints, and a description of the several processes.

On Mines. By M. MARESCOT, Associate.—The fortress of Mentz being menaced by the Austrians, the author of this memoir was sent to take the command of it: but, the Austrians retreating, he seized the opportunity of making certain experiments relative to mines. He had long entertained the notion that, if, instead of filling the stoves of the mines, a certain space was left about the charge, the effect would be increased; and that the air inclosed in that space, being much dilated by the heat of the inflamed powder, would join its elastic force to that of the gas disengaged in the combustion. His idea was confirmed by experiments; which, although they did not give results so decisive as he hoped to obtain, yet sufficiently shewed that spaces left round the stoves augment the force of the powder, and that the augmentation has a maximum.--The departure of the

author from Mentz prevented him from making more numerous and more satisfactory experiments.

On the Passage of Mercury over the Sun, observed on the 18th Floréal, 7th Year. By M. DELAMBRE.—A long paper, full of difficult computations, which are interesting only to astronomers.

R.W.

MEDICAL *and* CHEMICAL PAPERS.

Inquiries concerning the Laws of Affinity. By M. BERTHOLLET.—We have here a learned and valuable memoir, which is afterward augmented by two supplementary papers: but it would be useless to attempt an abridgement of it which would be adapted to the limits of our work; because such an abstract could not satisfy our chemical readers, while others would naturally complain of its dryness and prolixity.

Chemical Reflections on the Use of the Oxides of Iron in dying Cotton. By M. CHAPTAL.—This active chemist here observes, first, that the affinity of cotton for oxide of iron is so great, that it immediately separates the particles of the latter which may be suspended in any solution; and that the solution becomes gradually transparent, in proportion as the cotton assumes the yellow colour of the oxide. This colour, however, although at first agreeable, is rendered coarse and ochraceous by exposure to the air, from the progressive oxidation of the metal. As the colour arising from oxide of iron is very fixed, and is not liable to alteration from air, water, alkaline lixivia, or soap, it has always been much esteemed by Dyers. These artists in general make a mystery of the acid which they use as the menstruum: but the acetous, sulphuric, nitric, or muriatic acids may be employed for this purpose; although the acetous and other vegetable acids are in some measure preferable, because they do not injure the texture of the stuff, which frequently happens when the mineral acids are used.

The oxidation of iron appears to be equal in the various acid menstrua, since all of them produce the same shade of colour on the stuff which is dyed: if, therefore, the properties of the ferruginous salts be fully understood, so that certain inconveniencies may be prevented, any of the acid solutions can be employed in the process of dying.

After these preliminary remarks, M. CHAPTAL describes several modes of communicating buff, violet, and some other colours, to cotton, which appear to be very useful: but, for the particulars, we must necessarily refer to the original paper.

On refining Lead on a large Scale. By M. DUHAMEL.—The author first remarks that the metallurgical process, (by

which silver is separated from lead,) called refining, or cuppellation, is well known. This operation is performed in a bason, or other vessel, made of burnt bones, or the ashes of vegetables which have been previously deprived of saline matter by washing. The great quantity of wood ashes, required for the construction of these vessels or cuppels, and the difficulty of procuring wood ashes, induced M. DUHAMEL to endeavour to find some more simple and less expensive means of forming these basons; and he shews that sand may be employed for this purpose in the large way, provided that the lead, instead of being so much vitrified as to be imbibed by the cuppel, be simply converted into litharge, which is to be progressively removed by bellows and other means, until the silver remains nearly in a state of purity. M. DUHAMEL is convinced that this mode of proceeding may be adopted with very great advantage.

Essay on the Analysis and Recomposition of the two fixed Alkalis, and of some of the Earths which are reputed to be simple or primitive. By M.M. GUYTON and DESORMES.—The contents of this paper appear to have been so satisfactorily refuted by M. *Darracq*, in a Memoir published in the *Annales de Chimie* *, (Tome 40, p. 171), that we deem it unnecessary to trouble our readers with the particulars of it.

Second Memoir on the Use of Mercurials in the Small-Pox. By M. DESESSARTZ.—In the former paper on this subject, (see M. R. vol. xxxv. N. S. p. 531.) the author concluded that mercury, given in the small-pox before the attack, and in the course of the disease, when complicated either with the *lues venerea* or with herpetic eruptions, not only was not hurtful, but mitigated the usual severity of the small-pox. In the present memoir, he attempts to confirm his former conclusions by additional cases of small-pox supervening on the *lues venerea* and herpetic eruptions, under the influence of mercury. In one of these cases, the mother and the infant at the breast were in a state of mercurial salivation when the small-pox supervened in the infant, who had this disease in a regular and mild manner.—The writer quotes the observations of *Malouin*, *Poissonier*, *Rosenstein*, *Lowe*, *Roussel*, *Van Woenzel*, *Gouillart*, *Grassius*, *Boerahave*, &c. to evince the power of mercury in mitigating the small-pox: but the preventive powers of this drug cannot be proved by evidence.

Third Memoir on the Utility of Mercurial Preparations in the Treatment of the Small-Pox. By the Same.—M. DESESSARTZ

* See a subsequent Article in this Appendix, p. 524-5.

here continues his account of cases, in order to shew the utility of mercurial preparations in the small-pox; and he explains his method of employing mercury as a preparation for inoculating, or for mitigating the natural small-pox.

His mercurial preparation consists of calomel, with double its weight of jalap, iris root, and sugar, triturated together. It is administered so as to purge daily, both before the invasion of the small-pox, and on its attack, to the time of complete suppuration.

The well-informed English Physician will perceive nothing new in the above memoirs; and he will demur to the opinion that the treatment recommended operated by any specific action of mercury: deeming it more reasonable to impute the good effects produced, to the removal of irritating matter from the stomach and bowels by purging.

Memoir on the Changes which take place in the Organs of Circulation in the Fœtus, when it has begun to breathe. By M. SABATIER.—Instead of adopting the general idea that the blood passes from the right auricle to the left, and from the left to the right, this author thinks that all the blood of the *vena cava inferior* passes into the left auricle, and the blood of the *vena cava superior* into the right auricle; whence it would follow that, in the fœtus, all the blood returns nearly as in the adult before it commences its course, and traverses the aorta. To explain why, after birth, the blood ceases to pass through the *foramen ovale*, from the right to the left side; and why the *canalis arteriosus*, and the umbilical arteries, are closed; is the object attempted in the present memoir, by an observation which has escaped anatomists, viz. the structure of the aorta as it goes off from the left ventricle: but for this anatomical explanation, we must refer to the paper itself.

Inquiries concerning the Cause of Umbilical Rupture at the Time of Birth. By PIERRE LASSUS.—A hernia at the *umbilicus*, formed at birth, is a rare occurrence; and it is seldom curable, unless it be slight, and has been formed a short time before birth. If the tumor be small, and still covered with *peritoneum*, and with the *aponeurosis* which forms the *linea alba*, it is possible to make a radical cure, and no strangulation is to be apprehended: but it will often gradually reduce itself. The hernia is sometimes formed in the first month of pregnancy; and the great size of the liver is supposed to be the chief cause of this affection.

Pear.

NATURAL HISTORY.

On a new Methodical Table of the Classes of Birds. By M. LACÉPÈDE.—This well-known and ingenious naturalist, having

ing for a course of years been employed in examining and comparing together the vast collection of birds in the National Museum of Natural History, was convinced of the necessity of a new classification of these animals, by which they might be arranged with more precision and simplicity. He commences with noticing the form of their feet and claws, observing that it is the organization of these parts which determines their habitudes. 'The construction of their feet (says he) directs them to seek their place of refuge on the tops of trees, in low bushes, on the dry ground, in dirty marshes, on overflowed banks, or on lakes and seas: we also farther perceive that the manner of attack and defence, and the nature of the aliment, preferred by birds, have a relation to the form and characters of their feet.' The beak, or bill, is the next object of attention: then the form of the head; and the varieties in the tinges of the plumage are directed to be arranged in the order of the prismatic colours.—By M. LACÉPÈDE's new method, the two thousand five hundred and thirty-six kinds of birds, already known to naturalists, are distributed into two classes (*sous-classes*), four divisions, nine subdivisions, forty orders, and one hundred and thirty genera. A table, drawn up according to this new mode of classification, is given at the end of the memoir, and its merit will be obvious to naturalists.

Pursuing the ideas suggested in this paper, M. LACÉPÈDE submits to the Institute, in a subsequent lecture, a memoir, containing

A new methodical Table of Animals which suckle their Young (*des animaux à mamelles*). According to this table, the four hundred and twenty *mammifères* already known are distributed into three divisions, ten subdivisions, twenty-two orders, and eighty-four genera. This method of arrangement is also minutely illustrated by an annexed table; the first grand division of which includes the *mammifères* without membraneous wings or fins, or quadrupedes properly so called; these are subdivided, 1st, into *quadrumanes*, or animals having the four feet in the form of hands; 2d, into *pedimanes*, the hind feet in the form of hands; 3dly, into *plantigrades*, the sole of the foot divided in such a manner as to support the animal when he walks; 4thly, *digitigrades*, fingers without hoofs; 5thly, *pachydermes*, the fingers inclosed in a very thick skin, or more than two hoofs; 6thly, *bisulques*, or *ruminans*, or hoof divided in two; 7thly, *solipedes*, or animals with only one or an undivided hoof. The second grand division is of *mammifères* with membranous wings; the *cheiroptères*, or the fore-feet furnished with membranes in the form of wings. The third, of *empêtrés*, or animals

mals with the hind feet in the form of fins; and of the *cétacées*, or animals with no hind feet.

Our readers will judge, from this abstract, of the system on which this arrangement is conducted.

We have now gone through the volume appropriated to the *Mathematical and Physical Sciences*; and in our next Appendix we hope to furnish our readers with an account of the other two volumes of this series.

ART. XV. *Annales de Chimie*; i. e. Chemical Annals. Nos. 118—123. 8vo. Paris. 1802. Imported by De Boffe, London.

NEW Experiments on the Spontaneous Motions of different Substances, when approached by or in contact with each other. By M. B. PREVOST, &c. &c.—This paper is intended as a reply to that which was published on the same subject in the 37th volume of these Annals by Dr. *Carradori*. In the first series of these experiments, M. PREVOST relates the effects observed when æther or camphor were placed on water or quicksilver; and, in a second series, he shews that similar effects may in some cases be produced without the assistance of odorous, oily, or volatile substances.—From the whole of the experiments, he concludes:

1. That the spontaneous motions of certain bodies are produced by an invisible fluid.

2. That the more odorous bodies possess this property to the greatest degree, and therefore that it is not confined (as Dr. *Carradori* asserts) to oily or resinous substances.

3dly, That all liquids have the property of repelling one another, when placed under certain circumstances.

Observations on the Substitution of peeled or pearl Barley for Rice. By M. PARMENTIER.—The author strongly recommends the use of peeled barley in all public establishments, as well as in private houses, on the score both of œconomy and salubrity.

Observations on the Affinity which the Earths exert on each other. By M. DARRACQ.—This chemist, having repeated, with great care, the experiments made on the earths by M. *Guyton*, considers himself authorized to conclude that the greater part of the phænomena, observed by that gentleman, were occasioned by impurities contained in the substances which he employed in his experiments.

Remarks on the Observations made by M. Paisse, and published in No. 117 *of the Chemical Annals, on Barytes and Strontites; with*

with a new, certain, and easy Method of obtaining those alkalis perfectly pure. By M. DARTIGUES, &c. &c.—The writer of this paper first shews that M. *Paisse* could only obtain carbonate of barytes by decomposing nitrate of barytes with carbonate of potash, and that he has confounded this substance with the pure or caustic barytes which may be obtained by exposing nitrate of barytes to a strong heat.—He afterward recommends the following process as the most œconomical way of procuring pure barytes:—the carbonate of this earth, natural or artificial, is to be strongly heated with 12 or 15 times its weight of charcoal; after which, the residuum is to be well washed, and will then be found as pure as that which is obtained when the nitrate has been decomposed by heat.

Note on the Properties of the Oxalic Acid. By M. DARRACQ.—M. *Brugnatelli* having stated, in the 29th volume of the Chemical Annals, that oxalic acid has erroneously been considered as a proper re-agent to detect the presence of lime; and having supported this assertion by some experiments; the author of the present note was induced to repeat them, and, from the results which he obtained, he is of opinion that these conclusions are not accurate: since oxalic acid always precipitates lime from various solutions, except the acid menstrua be in excess. In such cases, therefore, this excess should be saturated by an alkali, and oxalate of ammonia should be employed in preference to uncombined oxalic acid.

A new Process for the Earthing (Terrage) of Sugar, proposed by M. Hapel-Lachenaie, of Guadaloupe.—This paper cannot be abridged, nor does it contain any thing interesting to the generality of chemical readers.

Observations on the internal Temperature of Vegetables, compared with that of the Atmosphere. By M. SOLOMÉ.—We are here presented with an account of some experiments, made by introducing thermometers into holes bored in the trunks of certain trees. The author observes 'that the only value, which he attaches to these first attempts, is the having opened the way to philosophers who may be better qualified to make such experiments, and will render them useful.' M. SOLOMÉ, however, mistakes in supposing that he is the first who has entered into this investigation; because the late Mr. John Hunter, so long since as the winter of 1775-6, made a great number of experiments on the internal temperature of vegetables, exactly in the manner adopted by M. SOLOMÉ; and an account of the whole may be seen in the Phil. Trans. for 1778, p. 7.

The real or affected ignorance of the French, respecting the state of science in this country, is truly astonishing!!!

An

An Essay on the Preparation of Phosphoric Æther. By M. BOUDET.—Having prepared some pure phosphoric acid, by decomposing nitric acid with phosphorus, M. BOUDET mixed it with alcohol, and distilled with a Woulfe's apparatus. He obtained, 1st. an acid liquor slightly coloured, which had a disagreeable odour; 2dly. a very pale yellowish oil, which swam on the former liquor.—On examination, he found the first product to be alcohol, but the second possessed the characters of phosphoric æther.

Notice, concerning Oxide of Iron. By M. ROARD.—The experiments made by this chemist were intended to ascertain the best and most œconomical method of removing iron-moulds from linen, &c.—The acidulous oxalate of pot-ash (salt of sorrel) has been commonly employed for this purpose, and M. ROARD compared its effects with the acidulous tartrite of pot-ash (cream of tartar) and with very dilute sulphuric acid. Having stated the results of his comparative experiments, he says; 'In consequence of the different trials to which I have subjected the substances capable of acting on oxide of iron and on ink, we see that acidulous oxalate of pot-ash does not exclusively possess this property; since the acidulous tartrite of pot-ash, and very dilute sulphuric acid, may be employed for the same purpose with very considerable advantages, not only on a large scale, but also in every other case in which the oxalate of pot-ash has hitherto been used.'

Memoir on the Gum contained in the Bulb of the Hyacinthus non Scriptus. By M. LEROUX.—In our account of the 39th vol. of these annals, we noticed a letter from M. *Deyeux* to the editors, giving an account of this discovery of M. LEROUX.—In the present paper, this gentleman first describes the various processes by which the gum may be extracted: but, as this is essentially performed by pounding the root, by infusing the pulp in water, by occasionally subjecting it to pressure, and by evaporation, we need not enter into minute particulars. He then states the proportion of the principles of the hyacinth, recently taken out of the earth, to be nearly as follows.—

Water—73,$\frac{3}{4}$
Gum—18,$\frac{1}{2}$
Vegetable fibre—7,$\frac{3}{4}$

100,0

The memoir is concluded by some remarks on the culture of the plant, and the utility of the gum.

Experiments concerning the Analysis and Synthesis of the Alkalis and Earths, announced by M.M. Guyton and Desormes. By M. DARRACQ.

DARRACQ.—M.M. *Guyton* and *Desormes* having published, in the 3d vol. of the Memoirs of the Institute of France *, an account of some experiments, from which they asserted that the composition and decomposition of the two fixed alkalis and of some of the primitive earths had been effected, M. DARRACQ was induced to repeat these experiments; and, having described the mode which he adopted, together with the results, (which certainly appear to be decisive,) he thus concludes.

'If the experiments which I have described in the course of this memoir be exact, and if I have properly observed the phænomena afforded by them, the result must be that the facts announced by M.M. *Guyton* and *Desormes*, although for the greater part correct, do not lead to the conclusions which they have inferred, on account of the nature of the substances employed by them;—that, at least for the present, the alkalis and earths must remain in the class of simple or undecomposed bodies;—that the experiments of these philosophers do not prove that pot-ash is formed of lime and hydrogen;—that magnesia and azote produce lime;—that alumine and azote constitute magnesia;—and, in short, that magnesia and hydrogen form soda.—I do not, however, assert that these are simple substances, but only that the facts lately brought forwards are not competent to prove the contrary.'

Observations on the Existence of Phosphorus in Sugar. By M. BOULLAY.—This chemist had occasion to prepare sulphureous acid, by distilling a mixture of sulphuric acid and sugar; and he says that he obtained a considerable quantity of phosphorated hydrogen gas. He has not, however, been able to discover phosphorus, nor any of its combinations, in sugar.

Reply to the Remarks of M. Dartigues, &c. &c. concerning Barytes and Strontites. (See p. 522,3.) By M. PAISSE.—This reply evinces that its author persists in his former opinion: but we do not deem it necessary to transcribe the particulars of the paper.

On the Electricity called Galvanism. By M. VOLTA.—This excellent paper contains the author's system of the theory and doctrine of galvanic electricity: but we must refer our readers to the original, because an abridgement of it cannot be brought within the limits necessarily prescribed by the nature of our work.

Memoir on Medicinal Spirituous (alcoholiques) Tinctures. By M. PARMENTIER.—Instead of the medicated wines which are sold by the druggists, and which often become spoiled, or which are of unequal qualities, M. PARMENTIER recommends tinctures to be made with diluted alcohol; so that, by the addition of these tinctures to wine, any of the medicated wines

* See p. 519. of this Appendix.

may

may be immediately prepared, and, by a due observance of the proportions of the tincture, their medicinal quality will always be uniform.

An Examination of different Kinds of Pot-ash, with simple Methods of ascertaining the Proportion of Alkali and of other Salts which they may contain. By M. VAUQUELIN.—M. V. ascertains the quantity of alkali by the proportion of nitric acid required to effect saturation: but, previously, the density of the acid must be determined, as well as the degree of it which is necessary to saturate any given quantity of pure pot-ash.—The proportion of sulphuric acid in sulphate of pot-ash is determined by nitrate of barytes, and that of the muriatic in the muriates which may be present, by nitrate of silver. The author then states the proportion of the various substances contained in six species of pot-ash, as follows:

Names of the Pot-ashes.	Real Potash.	Sulphate of Pot.	Muriat of Pot.	Insoluble Matter.	Carbonic Acid and Water.
Pot-ash of Russia. 1152	772	65	5	56	254=1152
Pot. of America. 1152	857	154	20	2	119=1152
Pearl-ash. 1152	754	80	4	6	308=1152
Pot. of Treves. 1152	72	165	44	24	199=1152
Pot. of Dantzic. 1152	603	152	14	79	304=1152
Pot. of Vosges. 1152	414	148	510	34	304=1152

A Letter from M. VAN MARUM *to M. Volta, containing an Account of some Experiments made with the Electrical Pile.*—The facts detailed in this long letter are numerous, but not very striking. We shall therefore refer our readers to the original.

Report made to the National Institute on the Experiments of M. Volta.—In this paper, the principles of M. *Volta*'s theory of the Galvanic Electricity are stated.

Observations on the Combination of the Tartareous Acid with the Salifiable Bases, &c. &c. By M. THENARD.—We noticed a report

report on this memoir in our last Appendix, p. 491. in an article on the Chemical Annals.

Memoir on a new Combination discovered in Zaffre, which M. Brugnatelli has supposed to be Cobaltic Acid. By M. DARRACQ.—M. *Brugnatelli*, in a memoir printed in vol. xxxiii. p. 113. of the Chemical Annals, gave an account of some experiments on the grey oxide of Cobalt, commonly called Zaffre; from which he inferred that this substance contains a peculiar metallic acid, and which he therefore has denominated cobaltic acid. M. DARRACQ, however, on repeating these experiments, has discovered that the acid substance, which combines with ammonia and with water, is not (as M. B. supposed) cobalt converted by oxygenation into an acid, but an arseniate of cobalt rendered soluble by an excess of the arsenical acid. In order to prove this in the most evident manner by synthesis, M. DARRACQ dissolved oxide of cobalt in arsenic acid, evaporated to dryness, and treated the residue with distilled water; after which, this solution was found to possess all the properties of the pretended cobaltic acid.

Extract of a Letter from M. VAN MARUM *to M. Berthollet.*—M. VAN MARUM here relates that he has produced effects similar to those of the electrical pile of M. *Volta*, as far as the decomposition of water is concerned, by passing a current of electrical fluid from a common machine through a tube containing water. He employed, for this purpose, very fine iron wire inserted in thermometer tubes, which were introduced and fixed at a proper distance in the opposite extremities of a larger tube containing the water.—This discovery of M. VAN MARUM, however, has been anticipated by the ingenious experiments of Dr. Wollaston, published in the Phil. Trans. for 1801, p. 427, which we noticed in our late review of that volume*. The only difference is, that the wire employed by Dr. Wollaston was of gold, while the experiments of M. VAN MARUM were made with iron wire.

Description of a Stove on the Principle of the Swedish Fire-place, with Registers to admit warm Air. By M. GUYTON.—This paper cannot be understood without the plate.

Observations on the Proof of Pot-ash, by the Administrators General of Gun Powder and Salt Petre.—Nitrate of lime has been hitherto employed for this purpose, but nitrate of strontian is found to answer much better. For the particulars, the original memoir must be consulted.

Observations on Dying with Madder; and a simple and certain Mode of obtaining, with the greatest Beauty and Solidity, the Colour

* See Rev. for March last, p. 300.

called

called Adrianople Red. By M. HAUSSMANN.—This paper may perhaps be perused with advantage by dyers, and others who are engaged in similar pursuits.

Extract of a Report on the Oxides of Manganese, which may be employed in the Arts. By M.M. CORDIER and BAUNIER.—This investigation was undertaken to ascertain which of the different kinds of manganese, found in the territories of the French Republic, was most proper to be employed in the fabrication of oxygenated muriatic acid.

Exposition of a new Method of separating the Silver which is alloyed with Copper in base Coin. By M. NAPIONÉ.—The usual mode hitherto employed for this purpose has been liquation with lead, but in many cases it has been found very inadequate. The writer of this paper, therefore, having reflected that sulphur has a greater affinity for copper than for silver, conceived hopes that, by the addition of this substance, the greater part of the silver would become concentrated in a portion of the copper; so that it might be immediately subjected to cuppellation: while the other part, or matt, being less rich, might undergo the process of amalgamation.—He then relates his experiments; from which it appears that this method may be employed on a large scale with much advantage, and that the expense attending it will not amount to one fifth of the cost of ordinary liquation.

Report made to the National Institute, on the Establishment formed by M.M. ANFRYE and LECOUR *to extract the Copper and Tin from the Scoria of Bell Metal.*—These scoria had been abandoned as absolutely useless, and were therefore only employed to repair roads, &c. until M. ANFRYE discovered a method in the dry way, by which from 30 to 40 pounds of tin and copper may be separated from a quintal of the scoria. The process appears to be very simple, nothing more being required to separate the tin from the copper, than to promote the oxidation of the former; and this oxide is afterward separated from the copper by washing. The oxide of tin is then mixed with one-eleventh part of powdered charcoal, and is reduced in a wind furnace.

Note on the Hydro-sulphuret of Soda. By M. VAUQUELIN.—Having washed a large quantity of soda, in order to extract the carbonate, M. VAUQUELIN observed, at the end of a few weeks, a white salt at the bottom of the mother liquor. This salt was in the form of tetraedral rectangular prisms, terminated by four-sided pyramids; and some were of an octaedral figure. The flavour at first was acrid and caustic, but afterward became extremely bitter, with a slight smell of sulphu-

rated

rated hydrogen gas. The author then relates some experiments which he made on this salt, and which prove it to be an hydro-sulphuret of soda.

Extract of a Letter from Mr. CHENEVIX, *of London, to M. Vauquelin.*—Mr. C. here acquaints M. *Vauquelin* that Mr. Hatchett has discovered a new metal, in a mineral from Massachusetts, to which he has given the name of Columbium. This metal is acidifiable, and may be converted into a white oxide and acid. With tincture of galls, it forms a beautiful orange-coloured precipitate; and, with the prussiates, it produces one of a green colour. It likewise combines with the alkalis, and expels the carbonic acid. Mr. C. also mentions that he has obtained nickel and cobalt which were not attracted by the magnet.

A new Mode of forming Ammonia.—M. *Lampadius*, of Freyberg, has observed that, when crude tartar, or cream of Tartar, has been heated until the flame and smoke disappear, ammonia may be obtained by the addition of water.

Observations on some Effects of the Electric Fluid, when put in motion by the Pile of M. Volta. By M. RITTER.—The most remarkable of these effects is the following: M. RITTER exposed himself, during one hour, to the action of a pile composed of 100 pieces of copper and zinc; and he felt more pain when he touched the copper than when he touched the side at which the zinc was placed. The arm which had touched the copper experienced a sensation of cold for some time afterward, but the other, on the contrary, felt hot. The arm on the copper side of the pile lost its power of motion, while that on the zinc side seemed to have its strength increased. At the end of an hour he was seized with a diarrhæa, and became much enfeebled; he even felt the effects of this galvanism so much as to be incapable of doing any thing for ten days, and he experienced a remarkable disgust whenever he approached the pile, or any electrical machine. M. *Darnim*, and some other persons, submitted to the same experiment, and were affected nearly in a similar manner.

Memoir on a native Phosphate of Iron mixed with Manganese. By M. VAUQUELIN.—This mineral, found in the neighbourhood of Limoges, was at first supposed to be an ore of tin; it is of a reddish brown colour, and, when divided into small thin pieces, has a brilliant lustre, and is semi-transparent. It slightly scratches glass; it affords a yellowish grey powder; and its specific gravity is 3655.

By the blow-pipe, it melts into a black enamel, and does not exhale any odour during the fusion. It is composed as follows:

Oxide of iron	—	31
Phosphoric acid	—	27
Oxide of manganese	—	42
		100

The author observes that this substance may be very useful for porcelain, &c., since it is easily fused, and produces black, brown, and violet enamels.

Observations on the Acetic and Acetous Acids. By M. DARRACQ. In the commencement of this paper, the author concisely notices the experiments and opinions of M.M. *Adet* and *Chaptal*; and, having afterward related the experiments made by himself, he concludes that there is not any difference in the constituent principles of these acids;—that water and mucilaginous matter, or extract, are the sole causes of the apparent difference in their properties;—and, consequently, that there exists only one acid of vinegar, which, being at the maximum of oxygenation, ought to be denominated acetic acid.

Observations on the Sap of Asparagus and of Cabbage. By M. DELAVILLE. This paper does not appear to require any particular notice.

Letter of M. DESCROIZILLES.—A bottle, in which was some phosphorus covered with water, was burst by the freezing of the latter; in consequence, some books and papers were set on fire by the phosphorus, and the author nearly lost his life. He therefore writes this letter as a caution to those who keep phosphorus in the manner above mentioned, and recommends that the bottles should always be placed in copper cases lined with bran and paper.

Memoir on Vegetable Gluten. By M. CADET.—The experiments made by this gentleman induce him to conclude,

1st. That fresh gluten is insoluble in alcohol.

2dly. That it becomes soluble by the acid fermentation.

3dly. That this solution is precipitated by water.

4thly. That the same, when evaporated to the consistency of a syrup, may be employed as a varnish.

5thly. That colours may be mixed with this varnish.

6thly. That vegetable colours combine preferably with gluten.

7thly.

7thly. That paint prepared with the gluten becomes quickly dry, has not any pernicious odour, and may be washed.

8thly. That a very tenacious and solid lute may be formed with gluten and lime.

Experiments on the Tanning Principle, and Reflections on the Art of Tanning. By M. MERAT GUILLOT.—We do not perceive any thing very remarkable in this paper.

These numbers contain some other articles, which, not being original, we do not particularize.

There has been published, and imported by M. de Boffe, a *Table générale raisonnée des matieres contenues dans les* 30 *premiers volumes des Annales de Chimie; suivié d'une table alphabetique des auteurs qui y sont cités.* 8vo. pp. 430.

Hatch.

ART. XVI. *Tableaux de Famille,* &c. *i. e.* Family Pictures, or the Journal of Charles Engleman. Translated from the German of AUGUSTUS DE LA FONTAINE, by the Author of Caroline of Litchfield (Madame *de Crousaz*). 12mo. 2 Vols. Paris. 1801. Imported by de Boffe, London.

IN the preface to this work, Madame *Crousaz* gives an animated and ingenious description of that difficult though humble province of literature,—translation; and she thus replies to a friend, who compliments her on her peculiar excellence in this line:

'Yet I know nothing so ungrateful and thankless as the task of the translator. If the version be good, it is the author alone to whom the reader feels himself obliged; if the work be bad, the translator alone is accused: if the version be liberal, it is said to want grace and elegance; if it be diffuse, it is deficient in strength and spirit. The difficulty of exactly catching the genius of one language which is not familiar to me, and which differs so materially from my own, of preserving inviolate the strength of the one and the purity of the other; and the obligation to alter nothing, to rigidly impart an idea in which I do not accord, or to copy an incident which is displeasing, when conscious that it might be improved: all these circumstances induce me to think that it is easier to compose than to translate.'

Madame *de Crousaz* pursues this subject even to the region of Parnassus; and she recounts to her friend the following *jeu d'esprit,* which was prefixed to one of her former publications:

'Vain is the effort to engrave
Colours that a *Reubens* gave,
Breathing tints and glowing hues;
Like the lyre, at second hand,
Stript of all its proud command,
Torn from Genius and the Muse.

So labour'd *versions* oft efface
All the poet's fleeting grace,
Which a single touch inspir'd;
Like the rose that winds have tost,
Fading when the stem is lost,
Which its beauteous form required.'

We have before observed *, respecting the writings of M. De la Fontaine, that one of his qualities is to rise in the reader's estimation by gradual and progressive advances; and this is surely preferable to the art of sinking, in which so many are equal proficients. The first chapter of the volume before us is intitled, by the journalist, 'My Commission of Biography,' and contains a whimsical relation of the circumstances whence he derived the commission, with the manner of his being invested with it. It is a painting of the Shandean school, and not a bad copy of the mock solemnity of Sterne's affected pathos:

'This infant (added my father, pointing to me,) shall inherit this *Bible* after my death; and promise me, my Charles, that you will fill all these blank leaves with the actions and occurrences of your life, be they good or bad:—promise me, my child.—My father rose from his seat, his eye was animated, his voice had something of peculiar solemnity,—my uncle rose also, and laid down his pipe,—my mother clasped her hands. This scene, and the solemn silence which accompanied it, impressed my mind with awe; I advanced—I gave my hand to my father—he took off his cap—my uncle held out his hand—and my mother embraced me with tears in her eyes—while, to my father's benediction, which accompanied the *Bible*, every one said—Amen.'

From the hour of this *pathetic* ceremony, the young Charles (then twelve years old) determined on being his own biographer; the charms of authorship captivated his youthful imagination, and the first thing which he wished to see was—a printing press. Instead of playing at marbles, like other boys of his age, he was continually ruminating on the task which his father had enjoined to be performed in the *Bible*; he prepared for it with the same speculation which many authors exercise when they set out on travels, for the purpose of making a book; and he availed himself of every little incident in his own family. Apprehensive, however, that a journal barren of misfortunes would be insipid, he earnestly wished that his life might be in some degree chequered with sorrow, in order to afford just such a number of unhappy adventures, that a spring of tears might not be wanting to water the dry ground of his narrative.

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* See M. R. Vol. xxiv. N. S. p. 565, &c.

a love-

A love-story soon presents itself; and the journal improves (as Charles very rightly conjectured it would) with the melancholy history of the beautiful Susette; who is dismissed from her father's protection for a fault perhaps *unpardonable*, but certainly not so *unnatural* as the conduct of her parent who, in consequence of her frailty, abandons for ever his only child. We must not, however, give too much attention (partial as we are to beauty) to this *picture*. *Le Vaut-rien* is another equally interesting; the mournful incidents of his life, it seems, were derived from his parents conceiving an aversion to him because he was born with red hair; and *Le Vaut-rien* (the good for nothing) owed this disgraceful name, with ten thousand calamities, to the fatal influence of these ruddy locks.

The character of the artful Julia is the best sketch of the painter; in which the triumph of vice over virtue, and of virtue over vice, with the struggles between ambition and love, are touches of an animated and ingenious pencil. In the *picture* of the school, we are amused by the master's whimsical method of classing his scholars according to the impression which his ideas receive from their infantine physiognomy; and we smile at the conceit of aquiline noses being characteristics of distinguished birth, seldom to be found among the vulgar.

In taking leave of this journalist, we must acknowlege that we have been much amused with many parts of his narrative: but we cannot close our remaks without a hint of congratulation to our fair countrywomen, that they have not German despots for parents. If the national character of the *German father* be accurately portrayed in the features of *Le grand Bailli*, and in those of *my Uncle* (who is a very bad copy of Uncle Toby), our English wives and daughters may bless those kind stars which were the ascendants at their birth, and commanded it to be on this side of the Northern Ocean.

Mrs Mo-y.

ART. XVII. *Mémoires Historiques*, &c. *i. e.* Historical Memoirs of *Maria-Theresa-Louisa, Princess of Lamballe*, one of the principal Victims sacrificed on the horrible Days of the 2d and 3d of September 1792. Published by Mme GUENARD. Sm. 8vo. 4 Vols. Paris. 1801. Imported by De Boffe, London.

THE first and second volumes of this work portray a character which belonged to the first circles, and which for some time enjoyed the highest favour of the late Queen of France, during the most brilliant period of the court of Versailles. The last two are chiefly occupied in repeating the wearisome tale of the revolution; and here its gloomy aspects

and forbidding traits are alone exhibited: it is represented as an event originating in private hatred and malice; and as carried on by fraud, usurpation, and every unworthy art, for the most detestable purpose, that of dethroning a virtuous Prince, in order to substitute in his place an odious monster. Had not *d'Orléans* been the most cowardly of men, (or, as *Mirabeau*, after his secession from him, expressed it, *lâche comme un laquais*,) the supreme power would have been early lodged in his hands, and the good Monarch would sooner have been dethroned, or have fallen a victim to violence.

If, as a politician, this fair biographer * of Madame *de Lamballe* be partial, she appears everywhere amiable; if her sensibility be rouzed by fallen greatness, her heart sympathizes with the distresses of the poor; if the fall and captivity of the descendant of a long race of monarchs affect her, she describes with heartfelt glow the charitable acts of her heroine, and the beneficient deeds of the good Duc *de Penthièvre;* and if she censures the public conduct of the leaders of the revolution, she is not reluctant in doing justice to the talents of some, and to the virtues of others. She admits the great abilities of *Mirabeau*, and vindicates *Necker* and *La Fayette* from several calumnies; and though she laments many of their measures, she will not pronounce on their motives, but leaves them to be judged by posterity. She regrets that *Bailly* was drawn into the transactions of the time, does justice to his high scientific and literary merits, and weeps over his fate. When speaking of *d'Orléans*, however, language seems inadequate to the expression of her detestation: had it not been for him, she thinks, the King and the Assembly would at length have understood one another; unparalleled horrors would never have happened; streams of blood, which have polluted and hardened the age, would never have flown; the world would have been spared a million of calamities; and France would have become a free and happy country.

The work commences with an account of the connection between the House of Savoy and the reigning family of France, and with a lively sketch of the character of the first Charles Emanuel.—The father of the unfortunate heroine of these pages, the Prince *de Carignan*, held at the court of Turin the same rank which the Duke of Orleans held in France. The beauty and vivacity of Mademoiselle *de Carignan* induced her parents to destine her for the French court; and her Sovereign, also, hoping

* As no intimation is given to the contrary, we suppose that the memoirs are written by Mme. Guénard, who avows herself to be the publisher.

that

that by her means his daughters might be married to the younger grandsons of Louis the XV. acceded to the plan, and instructed his ambassadors to promote it.

The Duke *de Penthièvre*, consulting the King respecting a proper wife for his son, the Prince *de Lamballe*, his Majesty recommended Mlle. *de Carignan*; the proposal was approved, the proper steps were taken, and the match was concluded accordingly.—The state of the French court, and the characters of those who made the principal figure in it at the period of the Princess *de Lamballe*'s arrival in France, are well described.

The Princess for a short time deemed her new connection a happy one, as her husband was of a good disposition, appeared fond of her, and treated her kindly. Unfortunately, however, he had been connected with the Duc *de Chartres*, afterward *d'Orléans*, and had shared in all his excesses; and he had not been many months under the ties of wedlock, before his old habits recurred with additional force: he now became inseparable from his former profligate associate, and neglected his wife; while a disease, the consequence of his vices, arrested his career, and baffled medical skill; and this unhappy Prince, the heir of vast domains, now a prey to remorse and to excruciating pain, was forced to look to death as the only end of his sufferings. The behaviour of the Princess is described as most tender and affectionate.—The author insinuates that the Duke *de Chartres*, intending to marry Mademoiselle *de Penthièvre*, (which he afterward accomplished,) led her only brother into fatal excesses, with the design of succeeding, in right of his wife, to the immense possessions of her house. It seems, however, that this surmise was never made till subsequent events had developed the character of that monster. We apply this harsh name to a man whose actions seem to have obtained it ~~from her~~ for him by general consent; yet that he was not always—

——— "*Monstrum nullâ virtute redemptum*
A vitiis,"———

is proved by two traits recorded by the present biographer, and which the love of justice even to the worst of characters induces us to copy:

"The Prince, one day, finding his carriage interrupted by a crowd in a narrow street, inquired into the cause of the assemblage, and was thus addressed by a venerable aged person: "An honest tradesman has given credit to several persons who have neglected to pay him, and he therefore is unable to take up a bill drawn upon him. His creditor has seized every thing, notwithstanding that his wife has been only two days delivered of her sixth child; and the crowd only amuse themselves with gazing at the sight, without being disposed to lend the sufferer any relief." The Duke, on hearing this, leaped out of his carriage, and forced his way through the crowd till

he reached the officer of justice, who did not know him. He ordered him to proceed no farther:—"On what ground?" said the evil genius, "my authority is legal, and nothing can hinder me from acting on it."—"I will hinder you effectually."—"Will you? we shall see. No violence, or I will inform against you."—"I don't believe it: but let us finish, and away with you."—"You joke, I fancy."—"No, I am in earnest; give me some paper."—"For what purpose?"—"You shall see," said the Prince; and he drew a bill for six hundred francs on his treasurer, and gave it to the officer, who became confounded at the signature; while the Duke mounted his carriage, and drove from the spot at full speed.'—

'Another time, as he was going to his seat at *Mousseau*, he saw a man standing at the threshold of his little hut, and weeping; he went up to him, and asked what was the matter with him?—"Alas! Sir, my wife is just brought to bed, and we are so poor that no one will be god-father to my child."—"Is that all?" replied the Prince, "I will."—He then desired the father to shew the way, entered the house, and beheld a woman lying on a wretched bed, surrounded by four or five little children, who looked as wan as herself, with the new born infant at her breast, and a poor old woman, her mother, attending upon her;—"Come, my good woman, (said the Duke,) let us take the little infant, and let us go and give it a name." The old woman, astonished that so fine a gentleman should become the godfather of her grandchild, took it up in her arms, and crossed the court with her son-in-law and the Duke, who left the hut last, and who laid on the chimney piece 25 louis; he then called a hackney coach, drove to the church with the husband and the grandmother, whispered in a low tone his name and quality to the clergyman, named the infant, signed the register, and quitted the church before the poor persons had time to learn from the signature, that it was the Duke *de Chartres* who had held the poor infant to the font, and who afterward continued his kindness to his godson.'

A curious account is given of the intrigues, which at this time were carried on by different courtiers, in order to get into their hands the management of the indolent monarch Louis the XVth. The *Noailles* family placed Madame *de Lamballe* in his Majesty's way, in the hope that her charms would raise her to the throne; and the scheme would in all probability have succeeded, had it not been defeated by counterplots:—the minister *Choiseul* made Louis enamoured with the plan of a marriage between the Dauphin and an Archduchess of Austria, as leading to a perpetual peace, the favourite object the king:—while the Duke *de Richelieu* threw a mistress in his way, Mademoiselle *l'Ange*, afterward Countess *Dubarry*, and defeated both the scheme of the *Noailles* and the object (though not the plan) of *Choiseul*; for, though the Archduchess became *Dauphine*, *Dubarry* reigned, and the minister was disgraced. The marriage of the Duke *de Chartres* to Mademoiselle *Pen-*

thièvre, that of the Dauphin, the behaviour of the Dauphine, the elevation of the mistress, and the fall of the minister, occupy the remainder of the first volume.

The second volume commences with the marriage of Monsieur with the eldest Princess of Savoy; and a very amusing account is given of her journey from the frontiers to Paris. This match was soon afterward followed by that of the Comte *d'Artois* with her younger sister; and characters of the parties are drawn in the same happy manner which distinguishes all the portraits given in these pages.—The Princess Louisa, a daughter of Louis XVth, shut herself up in the convent of St. Denis, and abandoned herself to all the austerities of a monastic life, from which no persuasion could induce her to desist, in the pious hope of prevailing on heaven to work the conversion of her father. The tale is finely wrought, and, though true, it has all the air of romance.

Versailles, it is said, at this time resembled Olympus: Bacchus and the licentious pleasures inhabited the apartments of the King: Venus and the Graces adorned those of the Dauphine; and Minerva and the Sciences were the inmates of Monsieur and Madame *de Provence:* while, on the other hand, with the daughters of the Monarch, the Christian religion and its ministers were in full authority.

About the beginning of the summer in 1774, the King was seized with the small-pox. It was proposed to him to employ our countryman, Doctor Sutton: but the Monarch, who had overturned the established laws of his kingdom, would not employ the only man who could save his life, because he was not of the faculty. When every hope was relinquished, however, they sent for Dr. S., who said, without hesitation, that all was over. After this *arrêt*, the royal patient ordered Madame *Dubarry* to be led away, and employed himself in preparing for his salvation: the *viaticum* was administered on the next day; and the grand almoner, at the request of the King, (he being too weak himself,) pronounced these words:—"Though his Majesty is not obliged to account for his conduct but to God alone, he repents his having caused scandal to his subjects, and declares that, in future, he will live only for religion and the good of his subjects:"—a resolution which, if sincere, the writer thinks, though it came too late for this world, would obtain grace from God.—A trait of his successor, which shews the weakness of conduct that always distinguished him, here occurs:—on his accession, he broke open the sealed casket which his father had left for him, and there found pointed out to him the persons whom he should employ as ministers; and the appointments were accordingly made out, no regard being paid

paid to the differences to which ten years had given rise in characters and circumstances.—Another such instance of childish deference, and unworthy self-abasement, is scarcely to be found in history.

The Princess *De Lamballe*, whose favour with the Dauphine is mentioned in the first volume, was made superintendant of the household on the accession of the latter to the throne. According to this writer, the intimacy of these persons, so distinguished for their charms, their rank, and their misfortunes, had no extraordinary nor improper cause: but the Princess, we are told, used her influence over her royal mistress only for the most laudable purpose, that of succouring misery and want; and her solicitude and exertions of this nature were unwearied, and such as shewed a most amiable heart.—The particulars of the coronation at Rheims, the visit of Joseph II., his behaviour, and its prejudicial effects on the Queen, the marriage of the Princess Clotilda with the Prince of Piedmont, the joy on the several *accouchemens* of the Queen, the patronage afforded to the American cause, its popularity and its consequences, the visit of the Grand Duke of Russia (afterward Paul the Ist) to Versailles, the various devices for his entertainment, and his observations on the curiosities shewn to him, are here all related in an easy and engaging manner.

The Royal Family were entertained, by the city of Paris, on the birth of the Dauphin, at the *Hôtel de Ville*, according to antient custom. The cookery was not agreeable to the King, and he did not conceal his dissatisfaction. A Rhenish carp, which had cost 4000 livres, was set before his Majesty, and it happened to prove hard and unsavoury; when, instead of feigning to be pleased with it, he described it as being what it was: which acerbity of manner, we are told, was natural to him, but did him no small injury in the estimation of a people by whom, heretofore, amiableness and complaisance were regarded as prime virtues.

Among the topics of this second volume, we must not omit to notice the declining favour of the Princess *De Lamballe* with the Queen, who was beginning to manifest her partiality for Madame *De Polignac*. The third volume, on which we are now entering, announces that the *Polignacs* had almost wholly estranged her Majesty from our heroine; and that the latter bore this event in the best manner, living retired, and making the relief of the distressed her business.—The visit of the Archduke Ferdinand, the disgrace of the Chevalier *D'Arcq*, the birth of the Duke *De Normandie*, (the late poor unhappy Dauphin,) and the origin and story of Madame *De la Motte*, occur in this part of the work. The sacrifice of Mme. *De la Motte*,

we learn, cost the Queen her popularity. The crowds which, on every occasion, pressed to see her, and the murmurs of applause which accompanied her whenever she appeared in public, were gratifications which nothing could purchase, and which she now lost never to regain. Instead of courting the people, she bade them defiance; her countenance and manner seemed changed; she regarded the multitude, not with her former looks of grace and affability, but with those of hatred and disdain; and, as she was losing ground in public favour, the Duke of *Orleans* used all efforts to direct its course to himself. Here the writer lays claim to a discovery: the *Orleans* party, as thus represented, was no other than the faction which distracted France under the league, roused from a sleep of centuries, and influenced by the same maxims and conceptions which had swayed it in its former activity: rival powers were again attempting to give a king to France, in order to rule in his name; again the grandees were setting up independent governments; again the Protestants were at work, who, before the reign of Henry the IVth, had sought to erect a republic in the South: Henry delivered France from anarchy; and his descendant, had he possessed the same energy, would have guarded his kingdom against the same curse.—This is ingenious: but we think that the revolutionary faction, except as far as the Protestants were concerned, bore very little relation to past times. Perhaps, however, the influence of the Protestants in the revolution was very considerable, and much greater than it is generally conceived to have been.

We are now called to listen to the disgusting secrets of the French Revolution, to long conversations between Madame *De Lamballe* and the Duke *De Penthièvre*, and between the same lady and the Queen; which, however, it must be owned, shew foresight and dexterity. In these pages, the revolution is the entire work of the detested *D'Orleans*. Many smaller matters, interesting on account of the light which they throw on the extraordinary events of this period, are here given more in detail than in professed histories of the time; of which kind are the accounts of the hurricane of July 1788, and the well-known alarms respecting a pillaging banditti. The former occasioned an entire devastation over an extent of one hundred leagues, by four or five in width; the corn, just ready for the sickle, being not only destroyed, but the ground being furrowed by the hailstones, some of which are said to have weighed not less than ten pounds!—and the latter was the means of inducing the people to arm, and so laid the foundation for that immense popular force, the national guards.

The

The pictures of the Duke *De Penthièvre* and his admirable daughter, in *Florian*'s discourse on his admission to the Academy, interest not only by their elegance, but by their fidelity; the conduct of the Duke, as exhibited in this work corresponding with the high reputation for virtue and piety which he maintained through all France.

Volume the fourth and last commences with the capture of the Bastille; and uniform gloom pervades the remainder of the narrative. It reflects the highest credit on the heroine of these memoirs, that, though discarded by the Queen in her prosperity, no sooner did she perceive her Majesty in danger, than she warned her of it, and rendered her all the service which could be expected from the most devoted attachment. She encouraged the advances of her royal Mistress, and cheerfully succeeded to that attendance about her person, and that share in her confidence, which were shunned by the friends of her better days, whose intrigues had supplanted the Princess. She seemed most happy in dissipating the Queen's alarms, in partaking of her dangers, and in sharing her sufferings: she had an apartment at the Thuilleries, accompanied her unhappy Mistress to her prison, and felt comparative calmness till the tyrants denied to the fallen Queen the satisfaction of having about her any of her confidential attendants.

The only guilt chargeable on the Princess was that of being the intimate and unshaken friend of the Queen; she had always refrained from political matters, but *d'Orléans* hated her because she was attached to her Mistress. Moreover, he owed her 300,000 livres; and he was aware that the Duke *De Penthièvre*, who loved her as well as if she had been his own child, meant to settle on her a splendid independence. These, we are told, were the reasons of her becoming the victim of his cut-throats. We shall not attempt to sketch any part of this terrible scene; let him, who wishes to have the feelings of his soul harrowed up, read the account of it which is here given.

In the course of this last volume, Mr. Pitt is complimented with having a large share in producing the calamities which our neighbours suffered at this and at subsequent periods. It is a curious circumstance, that in almost every French publication, in which politics are introduced, our late Premier is represented as in an eminent degree the author of the miseries of France: but we think that the ex-minister must be acquitted of the guilt of carrying on any very effective intrigues in the interior of that country, because he has furnished too many proofs of want of acquaintance with it, to give any probability to the charge.—Madame *De Lamballe*, we learn, visited this country

country in 1791; and conversations are related, as having passed between her and certain high personages, which a due respect for them has induced us to refrain from introducing into our pages. The authenticity of these communications may appear to some of our readers (whom we beg leave to refer to the work itself) not to be above suspicion. Indeed the whole composition, which is evidently designed to rescue the memory of its heroine from imputation, should perhaps be received with some allowances. We shall only say, *Valeat quantum valere potest.* Jo.

ART. XVIII. *Mémoires sur la dernière Guerre*, &c.: *i. e.* Memoirs of the late War between France and Spain in the Western Pyrenées. By Citizen B***. With a Military Map of the Frontier of France and Spain, &c. 8vo. pp. 234. Paris. 1801. Imported by De Boffe, London. Price 6s. sewed.

THE descriptions of warlike plans, of combats, and of skirmishes, which these pages principally detail, can be interesting only to those who bore a part in them, to their near connections, or perhaps, in a degree, to professional men in general: but the few digressions on the passes between the two countries, on the striking scenery of certain valleys which were the scenes of bloody conflict, the specimens of the strange spirit which manifested itself in the armies during the height of the revolution, and the delineations of characters which during the same period rose to mischievous ascendancy, are parts of this volume which present claims to the attention of the great bulk of readers. The last chapter of the work comes also under the latter description; it is rather original, as far as our recollection goes, and it treats of a subject which deserves the attention of all the future historians of wars; for it is an account of the police, of the internal economy, of furnishing the provision and the clothing, of the maintenance of the sick, and of the expenditure of the army, during the whole contest.

We are told that, at the beginning of the war, scarcely an individual officer or private in the army of the Western Pyrenées had ever seen the face of an enemy; and the author farther observes that the misfortune of the times had infused into the army, as well as elsewhere, a gloomy mistrustful spirit, which extremely relaxed the bands of discipline, while reverses aggravated an evil which had its origin in the anarchy of ideas, and in a revolution which had extended itself to every point. A character is here sketched, which is by no means uncommon, at the period to which the narrative relates; and

which

which confirms the remark that we have sometimes seen made, that the courtier of the despotic multitude is an animal not less contemptible than the dependant of a single tyrant. The commandant, says the author, was a debased being, whom the revolution had rescued from ignominy; a person of unbounded audacity, whose chief business was to criminate others, and to create confusion: he was always heard to decry the Generals, to instill into the raw troops an idea that they were betrayed, and to communicate, with hypocritical sighs, the suffering which they endured in an insalubrious camp, and under an inclement sky.

Mentioning the recall of *Servan*, the author says; all the world knows that, in the horrible contest of the passions which at that epoch agitated the republic, merit was overlooked, services were disregarded, and the ardent spirit of the time seemed as if it would consume all the monuments, and all the men, to whom fame had ever belonged.—Lamenting the dreadful excesses of which the French troops had been guilty in one of their expeditions, he observes that

'The French character, goaded and irritated in every possible way, had become contemptible; and that the principles of *Hebert*, then applauded and practised, had plunged the blind multitude into every species of licentiousness and immorality. From the societies of Bayonne, Jean de Luz, and St. Pée, came men devoted to the maxims of the times, who corrupted the soldiery; before whose violence the soundest maxims of reason and the best feelings of our nature gave way, and even that sweet sentiment which takes such lively interest in innocence. Happy he, who during this period of crimes and calamities, practised virtue, and who was held by the ties of friendship! If he still lives, he is a sincere friend, a virtuous citizen;—he has passed through the most severe trials which the earth ever witnessed.'—

What an active thing was this French Jacóbinism! It had its academies of immorality diffused over the whole surface of a vast country; and it appears that its pernicious science was studied with as much effect, and carried into operation with as much zeal in the most distant seminaries, even in those on the very frontiers, as in those of the metropolis itself. These traits of the revolutionary spirit will appear precious to the philosopher and the historian.

La Victoire, one of the French Generals in this army, had been a taylor; and it is said that, on one occasion, he thus addressed his troops; "My friends, you cannot doubt my fidelity to the cause of the Republic: it is not yet a year since I made clothes for you."

The author thus describes one of the Spanish valleys:

'What a delicious picture did the valley of Baztan present to us, as we were entering it! Descending from the rugged summits of the loftiest

loftiest mountains, to which we had been long confined, we seemed as it were transported, all at once, to a country of enchantment! we saw before us a fertile soil adorned with smiling verdure, watered by crystal streams, covered with fruit, and holding forth the promise of harvest! where mansions and villages, to which the wealth of Mexico had given splendour and neatness, succeeded each other without interruption, and which gave to this spot the appearance of the asylum of Goodness!'

We shall lay another revolutionary trait or two before our readers, and then we shall dismiss the present work.—The province of Guipuscoa, we are informed, had requested to be considered as neutral in regard to the contending states; and this increased the hatred which the representative *Pinet* bore to the Spaniards, and made him resolve to let the yoke of terror press harder on their necks. The horrid guillotine was stationed on the market place of St. Sebastian, and the province was parcelled out between administrators of his choice. The nobles, the priests, and the respectable inhabitants of Guipuscoa, were put under arrest. The violence of the administrators, the burthensome requisitions, and the shutting up of the churches, occasioned a multitude of the inhabitants of all descriptions to fly into the interior of Spain. He sent troops on expeditions, the sole object of which was to set fire to villages; and he became so much the object of terror, as to be called *the old man of the mountain.*

Muller was at this time chief in command; and he appears to have been that upright and resolute character, which the general dissolution of manners was not able to affect. How soothing is such an object to a virtuous bosom! how delightful to contemplate it! At this epoch, (that of the proconsular tyranny of *Pinet*,) *Muller* quitted the command of the army, the esteem and regret of which he carried away with him; since his talents, his affability, and his modesty, had conciliated all hearts. An enemy to violence and persecution, circumspect almost to timidity in his enterprises, profound and independent in his views, he suffered endless vexations from the fiery tempers and absolute power of the two representatives. Overwhelmed with disgust, he obtained, at length, that leave to retire which he had long and incessantly solicited.

Speaking of the peace which was signed at Bâle on the 22d of July 1795, and which put an end to this inglorious struggle, the author says that 'this treaty was at once honourable and useful: it procured us a faithful ally, and it favoured greatly the pacification of *la Vendée* and our successes in Italy.'

From this work, we do not learn that the victories of the French were so decisive, nor so easily purchased, as the republican

publican dispatches of the day would have led us to conclude. Many persons, on the faith of Paris Journals, believed that, at the time of entering into the treaty, the French had obtained a complete ascendancy; that the career of victory was secure; and that there was nothing to hinder them from marching to Madrid itself. This writer, however, who served in the French army, tells a very different tale: he relates no instances of cowardice in the Spaniards; success attended them during the whole of the first campaign: the French did not cheaply gain their advantages; at the period of entering into the treaty, their armies were in a situation which threatened peril, rather than promised farther success; repulse was not improbable; and to maintain their posts was all that the republicans could reasonably hope. In such a situation, if such it really were, (and we see no reason why the author should represent it as more unfavourable than it in fact was,) it must be admitted that the peace was an achievement far more beneficial than any military exploits to which the continuance of the campaign might have given rise: since this peace detached Spain from England, and restored it to all its former relations with France. The news also dispirited the insurgents of la Vendée, and made them think of submission; while the troops, which, if the war had continued, would (as the author states) have probably fought and bled in defence of obscure mountain posts, were marched into Italy, there to assist in conquests which were incalculably to aggrandize the power of the republic, and most materially to affect the fate of Europe. As this representation of the conclusion of the war between the French republic and Spain differs essentially from those which are contained in the public journals, we have been led to report it more at length than we should otherwise have done.

The details of all that appertains to the province of a commissary, as it affected this army, which are given in the last chapter already mentioned, will interest many readers, and should not be overlooked in any military history. According to the present writer, the whole expenditure of this military force, which continued on foot during 31 months, and which procured to its country so beneficial a peace, fell short of four millions sterling!

Jo.

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